July, 1937 Vol. XIV. No. 3

THE CROZER QUARTERLY

CONTENTS

REALITY IN RELIGION

PAGE

THE RELIGIOUS APPROACH TO REALITY. A. Stewart Woodburne 193

JESUS AND REALITY. A. Herbert Haslam 200

REALITY IN THE BIBLE. Robert E. Keighton 207

REALITY IN CHRISTIANITY'S HISTORY. R. E. E. Harkness 213

THE CHURCH AS RELATED TO REALITY. Howard Wayne Smith 221

CHRISTIANITY FINDING REALITY THROUGH SOCIAL ACTION. Albert C. Thomas 229

BOOK REVIEWS 237

BOOKS RECEIVED 271

THE CROZER QUARTERLY

THE CROZER QUARTERLY is published by the Faculty of Crozer Theological Seminary, with the aid of funds provided by the Trustees. THE QUARTERLY aims to be a journal for the expression of theological opinion, embracing all the interests of students of religion, whether ministers, teachers, or laymen. It does not accept responsibility for the views expressed, publication indicating that the editors regard the articles as voicing opinions important enough to command attention.

A. STEWART WOODBURNE, Editor.
RITTENHOUSE NEISSER, Business Manager.

Editorial communications, contributions and books for review should be sent to

THE EDITOR, THE CROZER QUARTERLY
Crozer Theological Seminary, Chester, Pa.

Remittances and business communications should be addressed to

THE BUSINESS MANAGER, THE CROZER QUARTERLY
Crozer Theological Seminary, Chester, Pa.

Requests for catalogs and communications regarding courses in the Seminary should be addressed to

PRESIDENT JAMES H. FRANKLIN
Crozer Theological Seminary, Chester, Pa.

Subscription, $1.50 the year; single numbers, 40 cents

Printed for the Crozer Theological Seminary by
THE JUDSON PRESS
Philadelphia, Pa.

Entered as second-class matter, December 21, 1923, at the post-office at Chester, Pa., under Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized December 21, 1923.

Copyright, July, 1937, by Crozer Theological Seminary.

PRINTED IN U. S. A.

THE CROZER QUARTERLY

Vol. XIV JULY, 1937 No. 3

THE RELIGIOUS APPROACH TO REALITY

A. STEWART WOODBURNE

Crozer Theological Seminary

WHEN a thoughtful man chooses to believe in God, and embarks on the quest of fellowship with God, he reaches the conviction that the object of his faith is no less than ultimate reality. For it is the conclusion of religious experience that ultimate reality is to be identified with God. Unless that were the case, we would be driven to confusion in our thinking. If God be not the ultimately real, then we would be forced to posit a God beyond God, and we should be involved in a hopeless regress.

The religious man is not the only person who is interested in reality. It is also the object of the philosopher's search. Philosophy is a systematic and comprehensive investigation into the nature of reality, and as such includes within its purview the data of religion. Philosophy investigates reality from every available angle. It examines both its physical and its rational aspects; it studies the evidence for both mechanistic and purposive factors; it considers both the individual and the universal; it recognizes both the qualitative and the quantitative. It reflects on man's experience with his world in all of its aspects. It is perfectly evident that reality has different coefficients, and that the philosopher's goal, because of its comprehensiveness, must be inclusive of all that is significant. It must include whatever may be disclosed through religious experience, and is bound to preserve an open mind towards the contributions of religion. At the same time there can be nothing discovered as to the nature of reality in any of its aspects that has not significance for religious reflection.

It is difficult to define reality because it includes so many factors. We have derived our English word "real" from the Latin *realis,* the adjectival form of *res,* thing. Yet very few people would want to define reality as thinghood. For there are influences affecting conscious experience other than things. And anything that possesses the capacity for

such an influence is real "in so far forth." We would have to include the experience itself, and the experiencer among realities. Our concept of reality must be wide enough to embrace all that truly exists, whether materially or mentally, all which we must take into account in thought or action. It must embrace any and everything that can in any wise or in any degree be the object of a knowing process. This meaning makes clear the distinction between the real and the unreal, for whatever is unreal can obviously not be an object of knowledge, nor is it anything which must be taken into consideration in thinking or acting.

There is significance in the fact that the Sanskrit word *sat* meaning "reality" or "truth" is a derivative of the verb "to be." In this sense we mean by the real both the true and the existent, as contrasted with the potential. Reality as denoting being signifies the element of givenness or datum. It is perfectly apparent that in all experience, including religious experience of course, there is a "given" which we take into account. We never have any experience in a vacuum. Our task is not one of establishing the fact that in religious experience we are in contact with reality. It is rather that of delineating the characteristics of reality that are discoverable religiously, and of validating the claims that we make to knowledge of that which is true. Aristotle described reality as whatever can be the subject of investigation. Religion claims to be not only a manner of investigation, but a way of fellowship with what is ultimately real.

One of the persistent debates of philosophy is as to whether reality is a one or a many. We are, however, within our rights in claiming that the dominant tendency is to posit a one of which the many are constituent parts. There is much evidence to support the view that we live in a universe rather than a pluriverse, that existence is marked by wholeness or unity. It is of such a character that we can synthesize it in a knowing process. This claim is not made in neglect of the plural aspect of our experiences. But there is so much of unity, of continuity and of interrelatedness in the world as we experience it that we are logically justified in asserting its unity. To be sure there is much about reality that transcends our knowledge. We admit that the affirmation that the unity of existence is one of faith, yet it is a faith that can intellectually and spiritually vindicate itself.

The divergent aspects of reality are so great that no human mind can comprehend them in their totality. For human comprehension is based fundamentally on processes of sense-perception. The data of perception are preserved and combined in the higher mental processes through imagination and reason. Yet however we consider it, we must admit

that our own organic equipment places upon us decided limitations. Even though we assert on theoretical grounds that the real world is a unity within diversities, we nevertheless admit our inability to encompass the whole of reality in our intelligences. In actual practice we follow our preferences or prejudices in regard to what we characterize as real, and in regard to the aspects of reality toward which we direct our interests. The historical result has been that the concept of reality has carried varying connotations in consonance with the dominating concerns of people and times. The difficult task is to sift the true from the erroneous, the complete from the partial, among human judgments, and to discover the most dependable means to the knowledge of reality.

Christian faith makes the claim that through religious experience it is possible to attain definite and valid knowledge of reality. From the philosophical standpoint this is an admissible claim, for as we have seen, a person can only discover and characterize such aspects of reality as lie within the area of one's preferences or interests. There is abundant historical evidence for the inveterate interest of humanity in religion. The burden of proof would certainly rest upon the critic who would be so bold as to suggest that the entire religious experience is grounded on an illusion. It would be difficult to imagine that the human family would persist in being religious unless the experience had a contribution to make to life within the sphere of reality. No thoughtful person would claim that religious experience is the one and only way to the discovery of the real. All that is affirmed is the modest claim that religion is *one* of the ways to reality, a way of real significance, if you please.

Assuming that there is a religious approach to reality, let us inquire as to its distinctive features. Such an inquiry will admit only of a summary of conclusions in this connection. The first observation is that religious experience is characterized by an attitude of participation. This is in striking contrast with scientific experience in which one assumes an attitude of criticism and as far as practicable of objectivity. Of course one may be scientific with regard to religion and never have any religious experience. That comes from holding oneself aloof or external to the object of one's study. Whenever a man changes from the position of a worshiper to that of an observer or a critic, he ceases to be religious for the time being. Herein lies the dilemma of a science of religion. In order to be scientific one must remain a critic, and examine the data impartially and objectively. On the other hand if one is to secure the data requisite for an interpretation of personal religion, it is necessary to know the experience from within as a participant.

It ought not to be necessary to labor the point that there are aspects

of reality discoverable to one whose attitude is participation just as there are other aspects describable through observation and criticism. For religious experience confirms us in the judgment that reality has a social factor as well as a mechanical. In fact the aspects that are mechanistic are inexplicable apart from the assumption of a purposive intelligence behind them. In other words a religious interpretation of the universe which posits a God with whom man may enter into enriching relations possesses more possibility of being ultimate than a scientific interpretation that stops short with statistical averages of the behavior of the natural world.

Our interpretation of reality must be adequate to account for the highest development within it, viz., personality. One fundamental aspect of personality is its social character. Persons enter into social relations with other persons. They share with one another in innumerable human experiences. Now in religious experience men seek to enter into intra-personal relations with reality. That involves the elements of faith and adventure. It is, however, the consensus of religious testimony that when a person seeks through prayer or worship to establish intra-personal relations with reality, he is conscious of a responsiveness that would be inexplicable if reality have not at its core a force that is at least personal. It must be admitted that there is in the universe a force that is sufficient to account for the existence and sustenance of personality. It would seem reasonable to expect to be able to enter into intra-personal relations with such a power. This is what the Christian man claims to do in worship and prayer. His spirit reaches out in faith and prayer for spiritual reenforcement, and he gets it. He prays for courage for difficult tasks, and it is granted. He prays for patience in trying circumstances, and patience is given him. He prays that malice may be taken from his heart, and discovers himself more friendly. In short a personal approach is met by a personal response, and a refinement in personal character. So prayer and worship inspire a man to the conviction of active participation with forces like his own personality in moral and spiritual undertakings.

Another aspect of religious experience is appreciation. There is a recognition of the experience or of the object of the experience as being worthful, and thus making a contribution to the enrichment of life. One outstanding result of a profound religious experience is an enhanced appreciation of the worth of human life. That does not apply simply to oneself, although it has significance here also, for it develops one's self-respect to realize one's kinship with God. It is the greatness of Jesus that he leads us to the same enhanced appreciation of our neigh-

bors. To love our neighbors as ourselves is to realize that the sublimest value in the universe is a human personality. Personality gives meaning and worth to reality, that surpasses anything else that we know.

Moreover the experience of God in human life is within the area of our own recognitions of worth. In one of his parables Jesus likened the kingdom of God to a merchant seeking goodly pearls, who, having found one pearl of great price, went and sold all that he had, and bought it. That is a discriminating parable, for Christian experience repeatedly leads us toward a new scale of values. Things that have been prized for one reason or another lose their attractiveness in the presence of greater worth, or at least are sacrificed willingly for the greater good. The kingdom of God was Jesus' symbol of value, *par excellence*. Paul described it as a kingdom of righteousness and peace and joy. We might with equal appropriateness depict it in terms of the classical values as a kingdom of goodness and truth and beauty. There is nothing that happens within human experience that brings to a focus more pointedly the capacity to appreciate the values of the spirit to the degree that religion does. A vital religious experience results in an increasing sensitivity toward the differences between good and evil, truth and error, beauty and ugliness. We grow in our capacity to appreciate what is of worth, and in our repugnance for all that jeopardizes or destroys value.

All of which leads us to believe that there is something in the nature of reality itself that sustains a person who is in quest of the good life. We have faith to believe that man has a right to feel at home in this universe as he engages in the religious quest. There are enemies of the good life to be overcome, as everyone knows. There are barriers to its progress. Yet Christian experience prevents us from being pessimistic. The spirit of man has risen above the enemies of human welfare times without number, and reached eminence. The very least that we could conclude is that reality does not set up opposition to human values.

Christian people are not content with a negative faith that will not go beyond the affirmation that reality is not an enemy of the good life. They assert that the good man finds so many resources on which he can draw for the sustenance of his spiritual energy that they must believe in the friendliness of the universe to goodness. The universe cooperates with us when we try to be better. God is on our side in the moral struggle. The attainment of moral character is a cooperative enterprise in which we are sustained by the spiritual resources of reality. Conversely we may say that the moral values of the universe are made to that extent more real when a person achieves moral growth. We may reverse the

maxim of the author of the letter to the Romans and say: All things work together for God to them that love good.

A further comment that we may make in regard to religious experience is that it embodies a definite recognition of purpose. That follows logically from the appreciation of values that it engenders, for values presuppose ideals, and ideals assume purposes. Our sensitiveness to moral discriminations creates within us a divine discontent which in turn begets the resolve to be better and to play our part in helping to create and sustain a better world.

Man is always setting goals before himself, and these give direction to his thought and activity. To be sure there are some goals that are quite unworthy of one with moral potentialities. The human race has a long distance to go in catching up its moral purposes to its technical achievement. A purpose may be disintegrating and destructive. It is the ministry of Christianity in human life to refine and spiritualize man's purposes so that life will be directed to what is constructive and ennobling. The goal of Christian living is that of making the abundant life available for all men. It could be described in other words as making the way of love dominant in all human relations.

Again we may reaffirm the Christian faith that in the pursuit of high purposes God is cooperating with us. Indeed we can find much in the interpretation of human history and of cosmic relations to establish the faith that reality itself is shot through and through with purpose. There is too much uniformity and orderliness to be explicable on the hypothesis of the mechanical or accidental. Even if we were to recognize mechanical or accidental elements, they would themselves call for interpretations which would drive us back ultimately to a designing intelligence. We have no experience of a mechanism anywhere which is not the embodiment of intelligent purposes. Now there is evidence in the world of reality of historical continuity. There is evidence not only that a history of mankind is discernible, but that the cosmos itself is the subject of a historical process. This process is only comprehensible in terms of meaning and purpose. In other words the element of purpose is grounded in reality itself.

It is of the utmost importance for man to discover that he is an integral part of a universe that is the embodiment of purpose. Of course we must not forget in discussing reality that man is integral to it, "bone of its bone and flesh of its flesh." If then the universe be the home of values, he has the right to be at home in it. If it be the embodiment of purpose, he shares in that purpose. If he can discern the operation of spiritual as well as physical forces, he has a claim on such resources.

Day after day, as he dedicates his life to truth and good-will, he is freed from falsity and illusion. Through his loyalty to love and idealism, he becomes ever more thoroughly real. These are precisely the conclusions to which Christian experience leads him. For the Christian the most significant purposes are not physical or chemical but vital and spiritual. It is important to know whether there is still physical creation in process in the universe, but it is vastly more important to be assured that the universe is designed for the conservation of faith, hope and love.

It is precisely at this point that religious experience is assuring. And it speaks a message of assurance not otherwise obtainable. In the measure that we ourselves are possessed of moral integrity can we have assurance of the moral integrity of the divine spirit. To the degree that we devote ourselves to the reign of love in human relations are we able to believe that the universe is a realm of ends in which love is the ultimate law. When we forgive those who sin against us we put ourselves in the way of discerning that forgiveness of sins is part of the economy of the universe. That is to say religious experience becomes the source of insight into the nature of reality that transcends the creations of our calculating intelligences. Religious experience is not only one approach to the understanding of reality; it is the approach to the most significant aspects of reality. It is not just knowledge about reality; it is fellowship with and participation in the spiritual aspects of reality. It is not a theoretical interpretation, but a way of living. And it is that way of living which discovers value, significance and purpose at the heart of the cosmic processes. It is a genuine pathway to the certainty of God.

Emerson recounts a conference that took place between two Arabians, Abul Khain, the mystic, and Abu Ali Seena, the philosopher. When they were parting, the philosopher remarked, "All that he sees I know." The mystic retorted, "All that he knows I see." There is much more to reality than we can discover by our philosophies. The eye of faith has been able to discern the truth of that which reason anticipated. Reality is an intelligible and purposive whole. God is at the heart of it and his purpose is love. This is the confidence to which we have been compelled by Christian experience.

JESUS AND REALITY

A. HERBERT HASLAM

Minister, Tioga Baptist Church, Philadelphia

PART of the genius of the author of the Fourth Gospel was the remarkable way in which he was able to infuse in some incident realities which had in them the sweep and verification of history. The story which he tells of Jesus at the marriage feast in Cana of Galilee taken at its face value is simply one more miracle to be added to the many others recorded of Jesus by the Synoptic writers. But to see no more in it than a miracle is to miss its deeper significance and to ignore the author's own reference to the incident as "a sign." A sign is not a miracle but something which authenticates Jesus as the Christ. The history in it becomes apparent when the story is read in the light of its symbolism and the subtle turns of its phrasings—reading marriage as the symbol of life, wine as religion, the water-jar set for purification as the religion of Judaism. Religion as the tone giver of life, as its source of vigor, as the basis of life in which both joy and direction are found, had "given out"; but Judaism had taken on a new vitality so that it was now alive with a force and meaning it had not had even in its inception. And the incident is concluded in a way that reveals how that first century felt the force of a new release of life both for the individual and for society, but remained mystified by the unexplained rejuvenation of the religion of Judaism, the Christian community not yet being distinguished from it. "And when the ruler of the feast tasted the water now become wine and knew not whence it was (but the servants that had drawn the water knew) the ruler of the feast calleth the bridegroom and saith unto him: 'Every man setteth on first the good wine and when men have drunk freely then that which is worse: but thou hast kept the good wine until now.' This beginning of signs did Jesus in Cana of Galilee and manifested his glory and his disciples believed on him."

The parenthesis "but the servants that had drawn the water knew" is the clue to our theme of "Jesus and Reality," for the experience of those who constituted that Christian community which was only slowly differentiated from Judaism discloses most clearly how, to quote John Macmurray in his discussion of the Religion of Jesus, "in Jesus Judaism became a universal religion through the discovery of its own implications." The transition from Judaism to Christianity came about through the first disciples, and, at bottom, was due to their appreciation of the new forces

which Jesus' life and teaching gave to the reality of God as he was found in the " long process of historical development " among the Jews.

To be sure, it is not without genuine difficulty that we approximate the experience of the disciples in their relation to Jesus and in his subsequent meaning for them. The Christian community was his creation in the sense that it was his influence upon them that produced in them those changes in ways of thinking, in attitudes, and activities which brought into the empire a new release of life for the individual and society as a whole. R. Edis Fairbairn has given us in breaking down the Gospel into " God-spel " the truth about the Christian brotherhood. It was a " God-spel " community. Each member was under the constraint of a fresh experience of the meaning of God. It had come to them through Jesus. It began for them in the arresting character of his life. His life and the teaching and conflict which attended it demanded an accounting. And it was the accounting for it and the conviction of religious truth which accompanied its perception that constitutes the permanent contribution of Jesus to the world.

The idea of the kingdom of God which was central for Jesus was, of course, not original with him. It was a part of his inheritance as a Jew. He shared it with his people as the essential meaning of God in his historic activity. Its origin as a religious concept was in their deliverance as a people from bondage in Egypt. That signal act of interest and concern on their behalf was the indubitable evidence that God was their God and they were his people. Their relation to him was a communal one. Their individual obligation to him was expressed in a loyalty to the community in terms prescribed by him. The law, therefore, was binding upon them as a social necessity in order that the care which God felt for them might be individually realized. God's graciousness was in the end to each individual but it was realized through a community of persons in right relation to each other. The idea of sin took its content from the failure to keep the communal requirements of God. The ten commandments so-called are an example in point. The authority for these " Thou shalt nots " was in social necessity. Behind the first four commandments was the social necessity of reverence for God. Without it the community would lose its solidarity. He was the common point of reference. The fifth commandment to honor father and mother had a spring in natural affection and gratitude, but, far more than at present, it was a social necessity, since parents were the transmitters of the past. Without respect for parents, the values of previous experience would soon slip away with a consequent loosening of social solidarity. The remaining commandments likewise had their occasion in social necessity.

They had to do with respect for every other individual in his or her person and his property—in short, in those rights essential to community of life. The meaning of God, therefore, consisted in those religious and moral necessities of life in community. This point of view was maintained through all the changing scene of their experience. The will of God was a will to that community of life through which the individual alone could realize his own highest good.

From this sprang the conception of God as Father. He was the Father, not in the sense, primarily, as Creator, but as guardian and provider. His love was known in the provision he had made for their needs—their need for the material goods of life, for beauty, for truth as an active principle of procedure, for forgiveness, and finally, for community, by binding their lives together by a law of justice. Obedience to God and his requirements, therefore, had had its consequence in a community of life in which the highest individual good was to be realized.

This conception, in actuality, had its frustration both from within and from without. From within, it came from individuals and groups who sought advantage themselves at the expense of others. Their sin, therefore, as the prophetic preaching and teaching so clearly shows, was not primarily inhumanity but irreligion. They set themselves before the will of God. The intense sense of reality in the communal purpose of God is clearly shown, therefore, when not even the passing of the nation could destroy it. When it was no longer possible to believe in the realization of God in the nation, hope was transferred to the idea of a remnant to survive the judgment of God upon the nation in which his good purpose toward them would be realized.

The control of the nation's life by other nations round about them from time to time likewise made it necessary for them to defer their hope in God to some indefinite future. Freedom was essential for obedience and while there were times, as in the days of the Maccabees, when it was considered better to die than to disobey God, for the most part the ways of God in not taking the field in their behalf found explanation as their own sin and the necessity for discipline—otherwise it was put down to his unfathomable ways. But under no circumstances did their hope for the future die out.

There are many aspects of their idea of the kingdom of God as realized which we have not touched upon, but it is enough for us to see how the meaning of God was found in the social necessities through which the love of God would be realized, in fact, for each individual. It was to this hope, this faith, that Jesus spoke when he took up the theme set by

John the Baptist and announced that the kingdom of God was at hand —that men should repent and believe in the good news.

It was this idea of the kingdom, as it received a new force in Jesus, which emerged through the few who were associated with him into the Christian community. It must be clear from what we have already said that the uniqueness of Jesus does not lie in any originality of religious conception. His uniqueness lies rather in the reality of the kingdom as exemplified in his own life and its extension beyond the bounds of the Jewish people, not on a national or racial basis, but on a basis of essential humanity. The will of God to community of life, and the love of God manifest in his provision for all the needs of men in community was a universal will. God was the Father of all men and all men were brothers by his will. The enemies of God were not enemies of the Jews as a separate people but enemies of the kingdom so conceived.

The two great clarifying points for those first disciples were the life of Jesus himself through which they came to know the meaning of the kingdom in each individual life, and the points of tension with groups of Jesus' contemporaries through which they came to know the meaning of the kingdom in its wider and more inclusive reach.

An illustration of the first is found in the resurrection story of the two disciples on the way to Emmaus. They were sure it was Jesus who joined them in their journey and talked with them and who, at the journey's end, shared their meal. But their assurance had no root in anything physical. There was nothing in their companion's appearance or voice that identified him. But it was the way he had of penetrating into and opening up what was baffling and obscure. And the way he had of making the simple meal a sacrament of religious fellowship, and the sharing of food alive with the meaning of God. They knew him by the inner joy that always accompanies intellectual discovery of significance and in the breaking of bread. These evidently were for those disciples things that were so essentially a part of his character that he was disclosed by them. They were so definitely the way he had that they could not mistake him.

To approximate the experience of the disciples it is necessary for us to know Jesus as they knew him—to know as they did those ways which were characteristic of him. For conclusions drawn about him have little vitality unless they are drawn in an effort to explain the manner of his own life. To know him as characteristically meeting human need with courage and resourcefulness, as in the case of feeding the five thousand, is to have something on our hands to explain. To know those situations which invariably stirred him profoundly to both anger and action, as in the temple the last week of his life, is to be under the necessity of finding

an adequate motive, particularly in view of his capacity for dealing with human misery whether physical or moral with genuine compassion. Such was his way of thought and activity and attitude that as their impression of his human greatness grew, there was deepened in them an appreciation of the meaning of the kingdom of God for the individual life. That which impressed them was the whole manner of his life, in his trust toward God, his dependence upon him in the simplest matters, the intense reality of prayer and the supreme importance he attached to it, the vigor and penetration of his mind, his keen sense of motive, the stedfastness with which he moved toward chosen goals, his obvious and complete submission to God in this will to community. Perhaps what was unusually impressive to the disciples was his confidence that God had made provision for whatever needed to be done to realize the kingdom. God was not only behind them and with them, but he was before them. Faith was in him a belief in the existence of what was necessary to realize the kingdom. It was, therefore, his life in its whole reach that had its hold upon their imagination, their conscience and their religious consciousness that put at last meaning into the kingdom of God for the individual.

Perhaps the reason that his parables are not recognized in their primary intent as parables of the kingdom is due to the fact that he told them for men stirred by his life to the deepest sort of inward inquiry. They had ears to hear because they were seeking to find the springs of his own inner life. At any rate, through his life they came to understand what the summary of the law "to love God with all one's heart, mind, soul, and strength and thy neighbor as thyself" meant.

A second point of clarification in their experience was the tensions created between Jesus and certain individuals and groups. In these tensions the wider implications of their ancient faith became clear.

In the occasion of the parable of the Prodigal Son—an unfortunately designated parable—we see a typical point of tension. Certain scribes and Pharisees, leaders of the ruling class, murmured because he consorted with publicans and sinners, and Jesus told the parable to explain his conduct. When he finished, the impression was quite clear that those looked down upon by these rulers were more acceptable in the sight of God than they were. They who prided themselves on their religious achievement were religious in form only, because they did not share the will of God to community of life. God accepted them, not because they were publicans, sinners or harlots, but because they had found a new hold on life through the meaning of God as the will to community of life. But the scribes and Pharisees would not acknowledge that they were under obligation to include them in the purpose of God. There is something in the

charge made against these scribes and Pharisees that their real reason was their material interest. Jesus did not on this occasion call them hypocrites, but he did on others, and added more definite charges in support of his judgment, charges that indicated that religion was merely outward and formal to hide other interests that were counter to the kingdom. The spirit of the Father in his will to community was not in them. The kingdom was wider than class.

A second point of tension is illustrated by the parable of the Good Samaritan. Here the lawyer and Jesus were at one as to the essential spirit of religion. To love God and one's neighbor, said Jesus, was the eternal way. But the question as to who is one's neighbor called attention to that conception of God as caring particularly for the Jews and hence the communal obligations were not binding beyond that. But Jesus told his story so that race was completely ignored, as if it did not exist. It is interesting to see how in the telling of the parable Jesus ignored the question as put: "Who is my neighbor?" and answered, instead, the question "Who was neighborly?" and by so doing the more deeply emphasized the fact that God is the Father of all, and that his will includes all. For it was of more importance to start with God than to win a point in a particular situation. The kingdom was more inclusive than race.

A third parable was that of the Judgment and it illustrates the wider reach of the kingdom as it was in Jesus. Here the nations of the world are come to judgment, and the basis of judgment for all alike was one and the same, whether men out of all nations expressed toward those about them the will to community—whatever the need may be. And the parable concludes with the identification of God with every human soul in all nations. And this was a serious point of tension between Jesus and many of his own people. He did not share their idea of national dominance. Indeed, if the service of the Christian community to the empire bears the semblance of his mind then he did not share their urge to be free from Rome, but rather would have sought within the empire that same ideal of persons in community. The kingdom was broader than any nation.

To this should be added, also, a point of tension between Jesus and his own family. His remarks on the occasion when his mother and brothers came seeking him, fearing that he had been carried beyond good taste and reason, while of a milder sort than we have yet noted, was no doubt impressive to his disciples. When he was told that his mother was without, seeking him, he said: "Who is my mother, my brother, or my sister? He that doeth the will of my Father, the same is my mother, my

brother and my sister." The kingdom is deeper in its ties than even the family.

We have not covered the whole range of the disciples' experience through Jesus. But these two factors were fundamental to it. In him the truth of God as the will to community of life was once more quickened, exemplified and extended. For it he lived and died, and left as his legacy for all time the vision of God the Father whose divine will is a will to community of life, the realization of which, alone, can provide for each man the highest possible good.

REALITY IN THE BIBLE

ROBERT E. KEIGHTON
Minister, Baptist Church, Narberth, Pennsylvania

One of the most persistently asked questions of today takes some such form as, "Is the Bible true?" Not that it is a question new to our age, but rather that it arises with alarming cogency out of the generations that have lived through a siege against its integrity on the part of that respected fighter—science. The question usually has the corollary, "If one part of the Bible is false or not to be regarded as authoritative, can any part of it be true?" How are we to judge and to know what is real?

A few ask the question from injured pride or defensive faith, but most inquirers are sincere in their request for a criterion or a method. We may answer with Coleridge, "Try it!" but they ask, "How?" Or we may take temporary refuge in the subterfuge, "I know that it is inspired because it inspires me"; but experience with such an answer soon shows it to be inadequate and evasive of the questioner's main intent.

The reality of the Bible must be presented upon a different ground and it is the intention of this paper so to present it. The Bible is real and contains an abundance of Reality.

History, as recorded by man, has always been subjected to interpretation by man. These interpretations have run the gamut from Cicero's "History indeed is the witness of the times, the light of truth," through Lord Chesterfield's "History is only a confused heap of facts" on to Napoleon's "What is history but a fable agreed upon?" (Or more modernly, Henry Ford's "History is bunk.") Yet there is meaning to the common inquiry, "Is it true? Did it really happen?"

When asked of the Bible, it has the quality of timid doubt or wistful hope. Here, it seems, is the predominant meaning of the query, "Is the Bible true?" There are a few writers who have sought to prove that Jesus never lived; some have believed them. With the exception of those few to whom such arguments seem conclusive, no one doubts that the Bible is the record of the lives of real men and women.

Moses, David, Cyrus, Isaiah, Jeremiah, Amos in the Old Testament and Jesus, Paul, Agrippa, Pilate in the New Testament, to mention only a few obvious examples, were real historical persons. This does not mean that every statement made about them is also true; just as the questioned credibility of any statement does not invalidate the historical reality of the person. The Bible does not have on its early pages the

modern sentence of so many novels, "The characters in this book are fictitious and no reference is intended to any living person." Far nearer the truth is some such statement as that of V. Sackville-West, for example, in "The Edwardians": *No character in this book is wholly fictitious!* In most cases we are reading the lives of actual men and women.

Moreover, there is a reality in its history. The Hebrews were a people. They did live in Palestine and they were one party to a struggle for existence among the nations of that country. Egypt, Babylonia, Persia, Greece and Rome were their conditioning neighbors. The record of the process is in the Bible. One may trace the changes from a nomadic existence to an urban civilization. There is the story of a marked evolution of ideas regarding man, morality, God and the future, an evolution that was actually in the making on any one page of the Bible.

In the New Testament one can trace the growth of the Christian church, the influence of Greek philosophy on the Hebrew religion, the necessary changes in the conception of the return of Jesus to earth, the gradual inclusion of the Gentile world which foreshadowed the inevitable birth of the Roman Catholic church. These are indisputable historical facts.

Seemingly in vain has it been urged that the Bible is a collection of writings, a library of sixty-six volumes. We still too frequently treat it as a single book by a single author, with a sameness of style and form throughout. No adequate understanding of its contents can be realized until we begin with a knowledge of its complex and varied materials and the recognition that it contains almost every form of literary product.

This truth reveals its literary reality, the fact that it is a real product of real writings using the real forms of literature. Its authors employed the means available and natural to themselves or to their day and often even embodied in their manuscripts actual quotations from the literature—oral and written—that was their inheritance. For example, Acts 17:28.

There is an abundance of folk-lore, folk-songs, riddles, conundrums, myths and legends. To illustrate, there are the Song of the Well (Numbers 21:17, 18), Deborah's Song (Judges 5), numerous songs probably from "The Book of the Wars of Jehovah" and "The Book of Jasher," Proverbs 30:15, 16, 24, 25, 29-31; to mention only a few.

Short stories abound. Note those of Abraham, Isaac, Jacob, Joseph, David and Goliath, Ruth and Esther. There are fables (Judges 9:8-15 and probably a suggestion in 1 Corinthians 12:12-30), parables, allegory (John 10:1-18; 15:1-8), history in many forms, such as descriptive and didactic, poetry—one of the forms most abundantly used and most

generally ignored or unrecognized, song-cycles (Song of Songs), drama and the dramatic (Is the Book of Job an adaptation of a Greek dramatic form?), and wisdom literature.

These are the major forms of literature. But we must also note the presence of style and mood in the use of irony, wit, humor, oratory, propaganda, biography, argument, logic, figures of speech and so on through the whole range of literary production. The Bible is an unusually real book!

However, one need know or believe nothing about the literary reality of the Bible to recognize and experience what is perhaps its most common truth: viz., its devotional reality, the fact that it produces in the hearts of those who read it a profound feeling of reverence, inspiration and communion with God. Many souls have found it the unfailing source of their religious faith and life. Here, indeed, is the justifiable use of the answer, "It is inspired because it inspires me!"

Each reader will have his "favorite" passage, a page well-thumbed and marked by repeated readings. The soiled page of a Bible, tear-stained and dirty, is a parable of the reader's soul; that sacred page has taken from him his grief and cleansed him from the dust of the world. Who that has seen or read "John Ferguson" can ever forget that sturdy soul? Facing a family grief that would have crushed any mere man, he calls his wife to him and from the old Bible reads again the words that bring God very close to him in the reality of "For his anger is but for a moment; His favor is for a lifetime: Weeping may tarry for a night, But joy cometh in the morning."

Nothing is more real than "Thy word is a lamp unto my feet" and "How sweet are thy words unto my taste." Many a reader, seeker or wanderer, needy or sated, devout or cynical, has suddenly come upon a word of the Bible and been changed by it. Its truth has flamed out to warm or sere, to illumine or destroy and from that moment life has never been the same again. In some later year, the remembered word of the Bible has come back to haunt or to help, to control, to warn, to comfort. Who of us has not had this experience for himself? Very few indeed. But fewer are those who have not known its place in the lives of others.

Was it the Twenty-third Psalm, the Lord's Prayer, the Beatitudes, John 3:16—or what? Deny any other reality to the Bible and this truth still remains indisputable!

Close to its devotional reality is the religious truth of the Bible. The God of the whole Bible is true. One feels that its writers had actually come into his presence. Often they spoke out of their experience, in a way far beyond their faith. (It is not always true that faith is beyond

experience!) Something happened to Hosea and all he had formerly believed about God was insufficient to explain his experience of God.

When men came to see and to know Jesus they cast aside all their theories about God and said, "Here is the Father!" The centurion of Matthew speaks for a host of transformed observers, "Truly this was the Son of God." Those who knew him best, the Twelve, were but the first of a long line of frightened and bewildered disciples who, while walking with Jesus, suddenly look up and discover him "walking ahead of them." For all our critical approach and questioning there are yet many who say of the Jesus of the Gospels, "My Lord and my God!"

When one comes to study man and his relation to God—his religion—the Bible is a true story of impressive and convincing realities. All the shades of feeling and experience are there, all the thoughts and actions by which man seeks to find or to evade God. There are the startling conversion of Paul and the gradual conviction of Hosea; the youth Samuel and the old man Simeon; the ethical Amos, the political Isaiah, the poetical Psalmists; the practical Micah and the mystic John. Man, in the guise of men, parades before us. If we look closely, we may even see ourselves!

How often have we heard the facetious remark, now a cliché, "He is so heavenly that he is no earthly good"? How frequently have we heard it applied to the church and to the Bible? Many people confess, reluctantly and even wistfully, that the Bible seems so much a story of heaven that they just cannot understand it. Moreover, we have many among us who feel that its teachings are designed only to get us into that celestial habitation. Even the sayings of Jesus have been watered to a dilute concoction of harmless "drugs" by the presence of that catalytic agent "eschatology."

But how grossly this misunderstands the Bible! It was written by men who were wrestling with the all-too-real problems of their day and the marvel is that they did not more often give up the struggle and resign themselves to the soporific contemplation of a future that would explain, justify and vindicate everything that now harassed them with an enervating persistency.

The pages of the Bible were written by men who were engaged in the desperate attempt to work out their own salvation in fear and trembling.

One recalls immediately Amos. He came to the city and, like many another man from the country, found himself in the midst of a bewildering philosophy of life that seemed to him but sheer hypocrisy. How could they live as they did, these urbane priests and blasé citizens? He soon clashed with Amaziah, whom he saw as an insincere mercenary, the

subsidized servant of a callous institution. After seeing him, Amos took special pains to make clear his own complete freedom from any such criticism. He was neither a prophet nor the son of a prophet, but removed from any remote connection with the religious autocracy of his day he was just a farmer, who felt keenly the gross wrongs he so plainly saw perpetrated in the name of religion. It is as though he said, "Even the common man of the fields can see this sin! It cries aloud for redress!"

He dealt with social justice—his favorite conception—as he saw it abused in economic slavery, commercial frauds and human exploitation at the hands of the priests, the rulers and the wealthy. For him religion was a real truth in a very real world and his own place and mission were to make it more real to everyone.

Just so was the case of Isaiah, who stood almost at the other end of the social scale. His problem was the place of religion in the world of nationalism and internationalism. Is there anything unreal about such a situation, especially to men and women of our day? As the "social gospel" was the Christian theme of a generation ago, so the "international gospel" is ours. Peace is perhaps our own most pertinent vision!

Will anyone deny that pain, suffering and death are definite realities? Then "Job" is one of the most real books of the Bible. Here is the story of one man's philosophy of defeat, a philosophy learned, not in the study, but in the world. He therefore had no time for the sanctimonious piety of Eliphaz, nor for the orthodoxy of the antiquarian Bildad; Zophar the plain layman of the streets comes nearest to Job's problem.

The Old Testament is a closed book to many just because they do not see the intense reality of its message, just because they do not recognize the practical problems confronting Micah, Jeremiah, Haggai, Zechariah, Ezra and the Codes of Exodus, Leviticus and Deuteronomy.

The New Testament reveals again the presence of real problems and the answers of real men. While everyone is emphasizing the "practical gospel" of James, too few are even noticing the "ethics of Paul" and even fewer are practicing the gospel of Jesus.

Is the problem of a man whose brother is unfair with their father's legacy a real one? Was the social ostracism of Matthew a problem of philosophy? Does the troubled mind of a rich young ruler come under the head of fiction? A lawyer with a conscience, a fisherman facing the conflict of economic necessity and spiritual enthusiasm, disciples worried about where their true loyalty lay, and a whole people wondering how much longer they could live under the strain of a foreign government

that was rapidly sapping their strength and weakening their loyalty to race and to God—are these "unreal"?

Our trouble is not with the miracles of Jesus, but with his teachings. It is the stark realism of them that worries us. We escape from their imperious demands by taking refuge in the statement that "they are beautiful ideals!" The words of Jesus are not ideals we have tried to make real, but truth we have hoped to make romantic. In this matter the Bible is much too real for us!

Finally, the Bible is a revelation of The Reality—God! Here one comes face to face with that Something, that Someone from which all other realities take their existence. Concrete examples serve to give us the presence of the abstract, personal experiences of its characters produce in us an awareness of the Reality behind all experiences. Individual incidents are seen in the light of the whole. Values are not for a moment, to be superseded at the turn of the century. Rather they are of eternal significance, veritably the Word of God.

A sincere reader of the Bible soon comes, for himself, upon that mystical experience of God, for which there is no substitute. Jesus becomes real, God becomes true, worship becomes the practice of the presence of God and life becomes the fellowship with "Our Father Who Art in Heaven!"

REALITY IN CHRISTIANITY'S HISTORY

R. E. E. HARKNESS
Professor of History, Crozer Theological Seminary

WHAT is it in Christianity that has made it real to men from the days of Jesus until now? What is that within it which has commended it to men as the truth, the way of salvation, the means by which alone the welfare of the race is assured? What is it in Christianity by which it has had this history and has won this place in the estimation of men?

A religion is real to the extent that it assures man of salvation. It has meaning and worth in so far as it provides a consciousness of security, a sense of completeness and of mastery in the midst of strange and overwhelming experiences. In a world of confusion, of swift change and sudden collapse religion guarantees man's permanency, stedfastness and supremacy.

In the ancient Mediterranean world all religions made this promise. God was responsible for human welfare and he could be trusted, upon the fulfilment of certain conditions, to protect men and establish their well-being in this world and the next. What then was the distinctive quality of Christianity which enabled it in those early years to triumph over others in winning the allegiance of men? And what within it has been real in the centuries since? What has commended it as of value to the thoughtful of mankind? It may be answered that it was its supreme emphasis upon the goodness of the Almighty as the faithful assurance of this beneficence. He was a God of unfailing love and care for the children of men ever solicitous of their wants and daily needs. The flowers of the field clothed in all their beauty; the birds of the air provided for and protected; the unfailing radiance of the sun and the refreshing bounty of the rain proved him such. Others had declared him to be righteous, trustworthy and perfect. If then a human father, imperfect and sinful, would never give a stone to his child when he asked for bread, or a serpent when he wanted a fish, how much more loving would this perfect Father be!

Moreover, the requirements laid down by Christianity as prerequisites for man's enjoyment of God's favor were in sympathy with the facts of life itself. Other religions made demands which at times were distinctly antithetical to man's well-being. The Pharisees laid burdens upon the people too heavy to be borne. Ceremonial regulations were irritating in the inconveniences they created. At times they were impossible of

fulfilment or demanded ritual observances to the neglect of sympathy and compassion. In that Roman social order in which the most intimate racial interrelations necessarily prevailed the Pharisees had taught that God would establish his ideal society only when his people obeyed the law, impossible of observance, that they should have no fellowship with the Gentiles. In such a requirement God's will was contrary to the order of life.

It was not so among the Christians. According to the teaching of their leaders God would pour out his blessings upon men only when they repented of their inhumanity and practiced good will. The ancient Hebrew law was fully expressed in the simple command: "Thou shalt love the Lord thy God, with all thy heart . . . and thy neighbor as thyself." Indeed, there were some who declared that the concluding phrase of that command fulfilled the whole law. God's favors in man's behalf were therefore dependent not upon man's hatred of his enemy, but upon his love. In that attitude of soul the good man could engage in any profitable occupation and mingle on friendly terms with all men irrespective of race and class.

The corollary of this, according to the early Christian teachers, was the supreme worth of the individual. Not correct observance of ceremonial, nor respect for institutional tradition and practice was of chief concern to God, but the welfare of humankind. He was one who willed not that any of his little ones should perish. Better far for a man should a millstone be tied about his neck and he be cast into the midst of the sea than that he should in any way harm one of his fellows. Any act, good or bad, done to another was done unto God. Institutional forms and ceremonial rites might be disregarded with impunity for the larger interests of man's welfare, for these existed and had their value only in so far as they rendered service to man's good.

However other religious leaders had believed and taught these truths, it was Jesus, the disciples asserted, who had made them real by his own life and conduct. He loved people. Rather than withdrawing into ascetic ways of living he mingled with folks, attending their feasts, rejoicing with them in their celebrations. He lacked not time to greet the little children. Appreciative of noble aspirations even in the presence of human frailty, he forgave the sinners, accepting the hospitality of the outcasts. Mindful of the resentment of his people toward the Gentiles he nevertheless befriended them, rejoicing in every evidence of their graciousness and goodness. Even upon the beggars, the lepers, the unclean—dregs of society and sure victims of God's displeasure—he had compassion, healing their diseases and forgiving their sins.

It was this concern for human values which gave Christianity its appeal. It did not deny life's realities nor forbid participation in the normal affairs of human society. Rather it was indifferent to external forms and artificial regulations, insisting upon genuine ethical attitudes in all the relationships involved in the performance of personal duties and social obligations.

Thus primitive Christianity did not commend itself to men by a guarantee of salvation through faith in the vicarious death of Jesus. The cross was the revelation of how a good man was willing even to die in his effort to promote the welfare of his fellow men according to the will of God. Jesus was their example, "who, when he was reviled, reviled not again, . . . when he suffered, threatened not."

Adventuring forth in that faith they found a joy never before known, an emancipation of spirit hitherto unrealized. The fellowship of one another gave them a consciousness of fellowship with God, a conviction of oneness with him in spirit and purpose. Without preconceived plan of organization the little company of believers met together as a family or brotherhood, a bond which transcended all other human relationships, even the natural family. Gathering together with their households for mutual comfort, inspiration and material aid, they ministered unto each other's needs and contributed to the common treasury, sharing their gifts and their possessions, no man calling anything his own. In the communion of that mutuality they were assured of their Lord's reward and favor at his coming.

Forced by relentless circumstances into wider, unknown fields and therefore into the depths of more perplexing problems of behavior and social conduct they again found strength and confidence in the fulfilment of the law of love. Driven from Jerusalem, the city of their fathers, and compelled by inexorable events to form contacts and enter into racial relationships hitherto stigmatized as the most heinous of all sins, now by the acceptance of them in the spirit and mind of their Master they enjoyed the assurance of God's redeeming grace. There in Antioch life had a significance never before known. "They were called Christians first at Antioch." That is, when these Jews surmounted their racial antipathies and their ceremonial regulations concerning clean and unclean foods and ate at the same table with their Gentile brethren, they were aware as never before of God's gracious presence and the enjoyment of his blessing.

But Christianity also commended itself to the common people especially by its disregard of class distinctions in the larger interests of individual welfare. The practical recognition of this equality of all was

demonstrated from the rise of the new religion by its concern and high respect accorded to women, especially the widows whose lot had been hard. Among the Gentiles women had held inferior place to men and widows in particular had suffered much disgrace. It is true that pagan society was not devoid of humanitarianism and benevolent practices but human values were judged on the basis of ability to serve the state. Thus women were often grouped with the poor, the weak and the slaves as inferior to the free citizen who could contribute to social progress. Among the Jews their status was of higher grade. From their earliest history the Hebrews had provided not only for their protection but for their provision as well. God was the Father of the fatherless and a judge of the widows. They must not be deprived of the necessities of life, food and raiment, for the payment of debt.

But Christianity's attitude was not motivated by sex consideration. Its regard for woman was not a chivalrous respect for her weakness, or pity for her inferior position. It was the respect normally demanded for all human personality. It was Paul who gave expression to this Christian doctrine which became mandatory upon the church even among the Gentiles—in Him " is neither male nor female."

Naturally the elevation of woman resulted in the exaltation of the family relationship. Marriage was no longer merely a civil union, contracted in accordance with state authority but was a spiritual fellowship. True the wife was subject to the husband but the church so sanctified the union with the purity of love that the man became the protector of the woman and the bond a unity of equals. By this conception of sacredness in the founding of a family children received a larger recognition. In the ancient law children had been commanded to honor their father and mother. In the Christian economy, though this injunction remained in effect, the parents received the equally imperative command, " Provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." Among Christians the parental obligation is not one of authority but of responsibility for love and moral and spiritual edification. It is not surprising then that when James defines the new and true religion the woman and child should occupy the position of chief concern: " Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction and to keep himself unspotted from the world."

The sincerity of Christianity's respect for the sacredness of personality met a supreme test in its application to one of the greatest social wrongs of the ancient world. In Roman society common labor was looked upon with contempt and manual toil was performed mainly by slaves.

This class, composing the larger proportion of the population, was ranked with the implements of labor and dumb beasts of burden. Among the Jews the slave's lot was not quite so severe. Enslavement of their own people was forbidden and, though a "heathen" might be made a slave, he was protected against possible cruelty and harshness on the part of his master. But a new attitude came with the Christian church. The system itself remained undisturbed chiefly because the outward social condition was considered of secondary importance. The class distinction was held as one, not of inherent personal worth, but merely of economic occupation. Slaves, laborers, masters became one in the great brotherhood, united in the common fellowship of Christ. No disgrace attached to any class division and all forms of labor were good.

So Paul returned Onesimus to Philemon but enjoined new attitudes of brotherliness. To the church at Ephesus he wrote, as doubtless unto others: "Servants be obedient to them that are your masters according to the flesh . . . as to the Lord, and not to men. Knowing that whatsoever good thing any man doeth, the same shall be received of the Lord, whether he be bond or free. And, ye masters, do the same thing unto them, forbearing threatening; knowing that your Master also is in heaven; neither is there respect of persons with him."

Among the unfortunates of pagan society neglected and avoided were the physically unfit, the incapacitated and the sick. We have seen that in that ancient day the individual was valuable only as he was able to serve the state. He, then, who instead of contributing to the general well-being, was indeed a burden, was an object of disgrace if not hatred. Plato expressed the hope that the poor who became ill might not receive any attention and the doctor might decline to give aid without scruple, for why should he seek to prolong the life of a man unable to perform the simplest acts of profitable labor?

But here caution is necessary. That world was not devoid of love or of instincts of sympathy and compassion. Generous gifts were donated by the well-to-do for the wants of the destitute. About the temples of Æsculapius there might be found institutions erected and sustained on behalf of the impecunious sick. Rather than hospitals, however, they were in the nature of hostelries where those suffering from the ravages of disease might congregate and offer prayers to the god.

But among the Christians the sick were of chief concern. They had been taught that these helpless sufferers were the objects of God's most tender sympathy and compassion. His highest rewards were reserved for those who visited them in their distress and ministered unto them in their dire needs.

Thus the Christian society was recognized for its genuine regard for men of all estates. No indifference or contempt might be shown for the disposition, convictions or conscientious scruples of any person. All such were the sacred rights and privileges of a brother for whom Christ had died. And the church gloried in the fact that within its membership were the poor, the outcasts, the sinners whom the world despised.

But not only did the church prove God's love for the individual and his power to save him in his hour of need, it also proved Him able to provide the sustaining and saving force adequate for the permanency of an intricate and highly organized order of society. It had not always been so. In the first years of its origin Christianity had prophesied the early destruction of the existing social system and its supplanting by one of God's design. The believers therefore refused to have any active part in the official duties of the state. But as time passed and the political strength of imperial Rome began to collapse the Christians revealed an unexpected equipment for meeting the demands of organization and administration.

It is to the credit of Constantine that he recognized this. In spite of severe persecution on the part of state authorities the Christians had grown in number and had manifested ability to rehabilitate themselves and their communities. For support to his crumbling empire and for statesmanship in administrative affairs, Constantine sought and found the old Roman virtues in the Christian leaders. Nor did they fail him. Where municipal authority had decayed the bishop took over control, repairing buildings, aqueducts and roads. Order was maintained and justice executed. Hospitals were erected for the sick, provision made for the unemployed, the aged and infirm. Later by imperial edict the duty of regular prison visitation was imposed upon the clergy that unlawful imprisonment might be prevented and the lot of the prisoner alleviated so far as possible. The church also made itself responsible for the welfare of prisoners of war, endeavoring to save them from the cruelty of being sold into slavery. Nor was such humanity confined merely to the treatment of soldiers of the Roman armies captured by their enemies but was often extended to the captives of the enemies likewise.

The barbarian invasions laid increased burdens upon the Christian leadership. The princes of the tribes knew little of governmental procedure and cared less for its responsibility. They gladly availed themselves of the statesmanship of the clergy of the West. Upon them therefore developed the task of ambassadorship between the Eastern emperors and the conquerors of Europe. The uncultured tribes had to be disciplined

and forced by some means into a measure of accord with the customs of ancient Rome.

Many mistakes were made, yet the marvel is that the task was so efficiently performed. It is impossible to imagine what might have happened to Western civilization had not the church been prepared to meet the situation so boldly thrust upon it. As has been said, however, all " those beliefs or institutions which seem irrational, or absurd, or unworthy of the Christian spirit, have come into vogue in order to kill some deeper evil, not otherwise to have been destroyed."

In the days of feudalism the church again revealed a healthiness of soul. It became the protector and defender of the serf and peasant against the plunder and rapacity of his feudal lord. The Peace of God of the tenth century forbade pillage or plundering of church possessions or that of the common people. The Truce of God of the eleventh century sought to decree the cessation of all war during certain periods of the year and not merely depredations on private property. It was during this age that Christianity as represented by the church rose to its supreme power of control over all the functions of organized society. And perhaps here also was its source of weakness and decay. Its very success caused it to forget its original and primary duty of guaranteeing personal salvation in the necessity of seeking to perpetuate its own authority and supremacy. The individual was lost in the holy society. And Christianity became real again only in saints such as Francis of Assisi who forgot himself, surrendering his own position and power in his compassion for the leper and the outcast poor. Slowly the church learned once more that the will of God for man lies in the fulfilment of the command: " Thou shalt love thy neighbor as thyself."

The Reformation and the Counter-Reformation were expressions of the church's recognition of this truth. Each sought to create and direct a social order in which man's highest welfare would be secure. But still it was the social structure that was sacred and divine. According to the Roman Catholics it was that order which the universal church should erect and command. According to the Protestants it was that form which found its origin and direction in the Bible as the voice of God. In either case the individual was subjected to a social system claimed to be of divine ordination. In Protestantism man was forced to conform to a religio-political state; in Roman Catholicism to the politico-ecclesiastical imperialism.

But a new age had dawned and new forces were operative in the affairs of men. Discoveries, inventions, intellectual and economic developments had set men free. Christianity once more became real as it

espoused the cause of the individual. Common men renounced spiritual allegiance to church or state, boldly flaunting kings and magistrates to their face in their acknowledgment of the authority of God alone.

It seemed that the kingdom of God had come. Ancient dynasties fell. Democracies arose. Slavery was destroyed. Universal suffrage was adopted. Men worshiped God according to the dictates of their own conscience. Free schools were established for the education of all youth. Missionaries carried the gospel to their brethren forgotten in lands far distant. Revivals were held and thousands were swept into the kingdom. But that kingdom was *in* heaven and not of heaven *on* earth.

Then came the collapse!

The causes of it and the course of its progress may be difficult of explanation. But the story points this truth. Christianity has been real when it has held in even balance an appreciation of this world's social order and of the individual. When the social structure—institutions, conventions, constitutions, customs—becomes sacred in and of itself, the divinely established order, to the neglect of the individual, there is a form of slavery and consequent rebellion. When the individual is held supreme without regard to the value of society there is self-aggrandizement and chaos.

These two must be recognized in their complementary relationships. There can be no good society, according to the history of Christianity, that does not seek the enrichment of personality and the right of each to enjoy life's privileges and opportunities. Nor can the full worth of personality be enjoyed where it is forgotten that "no man liveth unto himself alone." Society is an organism in which each member suffers or profits in accord with all. The kingdom is that order in which "no man seeks his own, but each his neighbor's good." That is as true of men in their international relations as it is of them in their more personal and intimate fellowship.

Christianity is real not as it attempts to enforce the authority of doctrine and creed, or of institutional custom and practice or even of the successful methods of the past but as it endeavors in the spirit of Jesus to participate in the new, complex but creative forces of today's world-wide social order. It will continue to commend itself to men as it reveals a conscience toward all that is inimical to the fullest development and enjoyment of personality and as it seeks constantly the highest welfare of all mankind.

THE CHURCH AS RELATED TO REALITY

HOWARD WAYNE SMITH

Minister, Baptist Church, Ardmore, Pennsylvania

It is the purpose of this discussion to use the term "church" in its generic sense. Currently the noun is used with a variety of connotations. To speak realistically of the church requires the highest degree of stern objectivity and the utmost possible divorce from idealistic conceptions. There is a church triumphant, composed of those who have retired from the earthly scene, but the present concern is with the church militant, still on the march to the ultimate. Likewise there is a church mystical and universal. But this has no tangible embodiment and, while furnishing food for the play of imagination, rather escapes the understanding of the realist. Our interest is in what the common man calls the church, whether it be the group worshiping in the stately cathedral in the center of the city or the one using the wooden structure in the least village of the land. To most, the church, whatever its name or creed, is the church they know and about which they are concerned. Nor is the church the aggregate of these churches. It is something common to them all. This common characteristic marks the church as a separate genus among the living institutions of men. In that sense, as a thing after its own kind, we posit it for this discussion.

The church is a much discussed body. It is the target of many arrows of criticism. Taking heed of the force of the many opposing thought-currents and of the diverse challenges it has to face, many of its friends view with alarm what seems to be its last and worst testing. Thousands of its adherents believe in its perpetuity with unflinching loyalty. That it repels criticism, fends off determined attacks, faces daring challenges and retains the adherence of great groups makes it a phenomenon worthy of close scrutiny. By the mere fact of survival it witnesses to something real in its life, something related to religion.

This fact of survival raises the question, What real element of religion is expressed through the church? For it is the law of life that only that which is real endures. Reality is permanent. Real religion is eternal. Its abiding fibers, faith, hope and love, are the real stuff of religion. Because the Christian religion is woven around these fibers it is certain to outlast all other religions. Thus it becomes a high service to the Christian church to stress its reality—the eternal thing of which it is the embodiment.

In the crowded arena of modern activities where the church faces

world movements threatening to engulf it, survival is possible to it, if, and only if, it holds fast to its realities. History makes this prophecy. From its ancient struggles the church emerged victorious. Its old foes are one with Nineveh and Tyre. These former victories warn us, lest we forget that reality is the assurance of continuity.

The church has always been at the crossroads. This is no novel discovery of the twentieth century. No doubt many who have grown weary of the phrase will say: "The church is at the crossroads is it? Well, what of it? Let it find its way out. We are not interested." Others have heard the cry of "wolf" so often that their ears are dulled to its repetition, even though this time there is unmistakably a big, bad wolf with a horde of companions at the door. Sound sense makes it wise to heed these cries of alarm and take a searching look at the church in its present setting.

On the world battle-field, pagan fascism, atheistic communism, arrogant totalitarianism and egoistic nationalism may be fancy uniforms but they cloak real antagonists of the church. Many roads will have to be crossed before these are outdistanced. But reality is endowed with a persistent strength bound to overpass all barriers. Neither shadows nor lies can defeat reality.

If these systems compose the center of the opposing army all prepared for frontal attacks there are also right and left wings of opposition. Materialism is in the saddle on the left and secularism leads the right wing. Flank movements of enveloping intention are also in preparation for hostile demonstrations. Certain brands of science, self-regarding humanism and strong allurements directed toward the capture of the surviving animal drives in man are marshaled behind the bushes and lie in ambuscade along all roads which the church must traverse. Viewing this place of Armageddon, the wonder grows as to how and when the church may come through. Is there reality enough in its arsenal to defeat this mass of obstruction and destruction?

A cursory glance at the church deepens the anxiety. For here the striking circumstance is the palpable fact that the church is a divided army. There is not one church but separate groups of churches called denominations. What is in a name? Not much more than a mere designation but these church names are significant. Call the roll of the denominations—Baptist, Episcopalian, Lutheran, Methodist, Presbyterian and so on through the whole two hundred of them. Every name you call is an adjective. Adjectives are always limiting words. The content of the adjective sets the bounds of that to which it is applied. So these denominational names are not only limiting but also divisive.

What are these separated segments of the church doing? For the most part entrenching themselves in their own fortifications and seeking recruits for their own camps. Where is the united front? This congeries of separated sects presents a worse case of impotence than did the allied armies in France before the sole command was entrusted to Marshal Foch. One has much sympathy with the English preacher who says denominations have no future. They are transitory forms to be merged in a final form.

Are there any realities behind these denominational divisions? Read that list of names again and discover in the very names the reasons for their withdrawal into their own corners. There are differences about the rites to be practiced by the church. Ceremonies divide them, as though soldiers had a right to refuse to fight alongside each other because they had never been properly introduced. There are creedal disputes behind them and the ground is cumbered with the débris, as though soldiers might retire from the battle because they did not agree on interpretations of the orders of the commanding general. Divergences in ecclesiastical polity account for them, suggesting soldiers frittering their strength in disputations as to how the army should be organized. Some must have bishops, others presbyteries or councils and still others insist on the forms of democracy. While these ritualistic, creedal and ecclesiastical disputes proceed the enemy marches on. More and more does the Captain need to pray that they may all be one that the world may know that the Father has sent him.

Pessimism, however, need not prevail. There seem to be signs of a nearing amelioration of this divided situation. Men are on the hunt for agreements in which differences may be ignored. Hands are stretched across the altars and feet are learning to march in unison. The shadows of unreality are melting away before the sunshine of approaching unity. The National Preaching Mission, just concluded, contributed much to the clearing of the air. The gentle but persuasive Apostle to India, Stanley Jones, has appeared as the leader toward a desired rapprochement. Although it may be questioned whether his proposal to continue the denominations as branches of the one Christian church goes solidly to the root of the matter, it is a rainbow of promise to those who long for unity. Cooperation is a step in that direction. To keep national distinctions in the church also seems to fall short of the essential unity which is indicated in the prayer of Jesus and is as greatly demanded by the exigencies of the hour. Even so, there is encouragement in these proposals.

Confidence in reality and the need for it so plainly evident sets us

on the trail to discover what the basic reality in the church actually is. Such a search takes the explorer back over its history to the beginnings of the church. Since the day of Pentecost the order and shape of the church has suffered many mutations. But it has persisted. A clue to this perseverance may be found in the one name which the church has assumed in all ages to be its own exclusive property. It is the *Christian* church. That name has been carried proudly ever since the men of the Way were called Christians in Antioch. That name points to a figure of history, Jesus of Nazareth, and his friends. Those friends had certain experiences with Jesus out of which came the assurance that he was the Christ of God. On the rock of that recognition of him was the church built. Their experiences of him were real, vital and energizing. Without such experiences there never would have been a church. Between Calvary and Pentecost they had experiences of him as still alive by which they were affrighted, astounded and yet animated.

Their fears drove them together for protection. Their astonishment caused them to seek explanations together. Their animation welded them into a lively fellowship. And so the first church was a fellowship of those who had experienced Christ. As the experience was real so was the fellowship and in that reality was their strength. That experience and the resulting fellowship have always been the characteristic realities in the church guaranteeing its continued existence. And as it has ever been, so is it now. The church is the fellowship of those who accept the responsibilities inherent in an experience of the living Christ. The church is set to guard the fellowship and proclaim the experience. Here we have reality.

On the basis of this reality a united church can be consolidated. It may be urged that a united church is only an ideal doomed forever to be unrealized. So it may be, but that does not absolve us from undertaking the task. The Master's intention surely was that the church should ever toil at the task of turning its ideals into actualities. Before abandoning the task every possible avenue to unity must be explored. Pending the consummation cooperation makes for progress. In cooperation fellowship is stimulated. On acquaintance Christians will discover that their experiences of Christ coincide and overlap, and that because they *can* have fellowship with one another they *must* have fellowship. Whatever hinders fellowship becomes anathema and is to be cast into outer darkness. Laboring together in Christian fellowship individuals will pay less attention to the uniforms of their fellows and more to the joy of working together. Interruptions of fellowship will be tolerated on no account. The world's tribute to the early Christians was, " See how

these Christians love one another." That marked the acme of their fellowship. When similar tributes can be paid the modern church it will have attained to a reality in fellowship, not only apparent but attractive. Through it the church will have constructed the united front which is the best defense and the strongest offense in a hostile world.

To be usefully real the Christian fellowship must transcend all national boundaries and racial prejudices. As geographical and convenient designations we may speak of the Church of Christ in America, in England, in Germany, in Africa, in India, in China, in Japan, but, unless the fellowship is unlimited by any such boundaries it is, and will remain, a truncated fellowship. "Jesus shall reign where'er the sun does his successive journeys run." The sun never sets on the kingdom of God. The church, a means toward the realization of the kingdom, will fail of its purpose unless it opens its doors to the people of every kingdom, tribe and nation on this terrestrial ball. Fellowship is real when it is universal. All who have the initial experience of Christ must be embraced in the fellowship, regardless of accidents of color or race. Any other conception postpones the day of complete triumph.

Here is the foundation for that sharing of experience and consequent fellowship with other peoples which is the crowning glory of the church's missionary enterprise. Here, too, is the justification of the church's antagonism to war. Murder of the members of the Christian fellowship by other members of that fellowship is unthinkable if the fellowship is real. Likewise here is the reason for the church's campaigns against those unequal economic conditions which lead to war. Exploitation of the members of the fellowship must not be countenanced by the fellowship. Rigorous application of these principles, which are at the root of the Christian fellowship, will make the Church a real force to be reckoned with in a nationalistic and racially prejudiced world. Anything less is counterfeit and shames the Church as a masquerader with no stamp of reality on its activities.

Neither can the church be class conscious and be real. Rich and poor capitalist and laborer, learned and ignorant, aristocrat and commoner, each and all and all alike, have place in its ranks. Condescension destroys equality in fellowship. But one condescension is admirable, that of Christ who calls all men to the experience of himself. Exclusions and limitations here shear away from the Christian fellowship its reality. In the original fellowship were multitudes of the underprivileged allied with many of the world's highest. The common experience of him who came to seek all lost men made brothers of all who responded to his call. Whether mistaken or not, there is a mighty persuasiveness about "having

all things in common," which was the aim of the church in Jerusalem. The story stirs its readers. Somehow it seems that the plan ought to have worked. The truth is that when one finds Christ he finds not only a brother but a family of brothers. As it was then, so it is now. The Christian fellowship is a brotherhood. Entrance to it does not depend on the baggage one brings to the gate. Indeed the baggage must be discarded. There is no wider door.

The concern of the church is with men and not with materials. "Ye cannot serve God and Mammon." The critics cry out against the church's entanglements with vested interests. And the critics are right. One who has had experience with Christ knows full well that the tyranny of material possessions must be destroyed. The only economic system the church knows is the system of love. The church sounds the note of a gospel which deals with his environment as well as with the individual's soul. Not to do this is to dodge the issue and settle back complaisantly into the arms of *laissez-faire*. There is no rest there. Dreams trouble the sleep of the unconcerned. The church is among men to serve. Otherwise it is but a pretentious intruder and the world repels it. A stone may be carried in a sling to be launched against the giants in the way, but a stone is no substitute for bread. And men cry for bread. The church furnishes bread for the hungry of body as well as breaks it for the hungry of soul. There is not an individual gospel and a social gospel. There is just one gospel, and it is for society as well as for the selves who compose society.

Suppose the church is universal in scope and inclusive in its interests. Is that all? Is such a group to be satisfied with the size of itself? The fellowship is united in a common experience of what it recognizes as good for the individuals composing the group. Like all living things it has an urge to grow. There is something about that to which it bears witness which prompts a reaching out for others. Good for some, it must be good for all. Nor will it be satisfied until all are brought into the experience. If the experience is real the church cannot escape the responsibility of sharing it. So the church puts on a persuasive propaganda to win others. This goes by the name of evangelism. But the essential thing is not the name nor the method but the actuality. Without this urge the church has but a pretense of reality. For no experience is fully valuable until it is shared.

From the day when Philip said to Nathaniel, "Come and see," till this day the desire to lead others to the place of experience is the mark of reality. Something is awry if this impulse is not felt. The reality to itself of what the church possesses is best manifested by its endeavors

to bring others into its fellowship. If the church is not sure of the validity of what it has, it will not have much success in such endeavors. Scrutiny of the validity of the experience of Christ in the church is a corrective of any uncertain sound in the trumpet.

Does all this appear to be an oversimplification of the matter? Is there no more of reality in the church than this fellowship cemented by experience of the living Christ? Is not that enough?

It will be suggested that the apostolic church had a polity—a scheme of organization with bishops, elders, presbyters, pastors and deacons. That is admitted. But it is not so easy to grant that the form of organization was standardized throughout that early church. One searches in vain for a pattern let down from heaven. The New Testament clearly intimates that these matters were differently treated in different places. Undoubtedly, the first step toward organization, the choice of deacons, in Jerusalem, was an expedient to meet a need of the fellowship. Expedients need not be denounced too fiercely. They often are the evidence of realism in those choosing them. So it must be said that the various forms of church polity arising through the ages were expedients. Conditions change, novel needs appear, environment is ever at its molding occupation. So measures of organization arose to meet necessities. Unfortunately, these forms became crystallized and persist to our time. What a pity that expedients grow into entrenched weapons of disagreement. The fellowship must have its organization but it must be one to fit the times. Certain it is that the real polity for the days ahead will also be an expedient. It is of the essence of real life to discard a form or alter it as the surroundings indicate. There is no inherent reason why systems of polity should be permanent. The church is not the old synagogue. The coming church may not be the one we now know. But, whatever the form, if it meets the purposes of the fellowship it will be the real expedient for its time.

A continuing fellowship will interpret its basic principles to educate those entering it and to inform those outside. Thus we have Christian doctrine. The doctrines were formulated into creeds and the creeds became shibboleths. At first summarized statements of common belief, their subject-matter dictated by the habits of thought prevalent in the time of their writing, they soon became tests of fellowship and occasions of disagreement. Elaborations of the real confession, "I believe in Jesus Christ," they have become first-class destroyers of fellowship. This is not to say that there is no utility in the formulation of "the things most surely believed among us," but it is to protest against the bigotry of traditionalism and the obscurantism of formalism. Reality cries out

against fiction in religion no less than against magic. The *sine qua non* for a Christian is his experience of the Christ. Let him state it as he understands it; let him rejoice in it as he can, but never force him to take as his own some authoritative statement which his experience cannot endorse. Reality demands sincerity. Coercion is never education. Perhaps an honest statement of the things most surely and voluntarily accepted by the Christian fellowship in these days might be useful. Such a statement should be a bond of union and not a sword of separation. Too much to hope for? Not when reality is sought in experience.

Concerning the varying forms of worship found in the churches, uniformity is not the test of reality. Emotion is at the base of worship. It is the expression of feeling for God. The expression of emotion depends on temperament. What seems formal and devoid of feeling to some is the deepest movement of the heart to others. For others quietude is the closet of worship. Many want music and public prayer as the spontaneous expressions of their reverence. The Christian altar has room for all such expressions which spring from sincere adoration of the Lord of the Christian fellowship. Shams and hollow pretentions may be shielded alike under the Quaker bonnet, the Bishop's mitre or the Genevan gown, but millinery need not impede real worship. "O Come let us adore Him." Here we reach the heights of fellowship. The music may be that of the Marine Band or of the Highlander's bagpipes or of the African's drum; it is all one to those who have real devotion. Religion does mean realization. He is right who declares that otherwise it means ritual and that is death. Reality in worship means realization of the relation between God and the worshiper. Again it is experience and that is life.

It is no light thing that the church is called the body of Christ. He is incarnate in that fellowship. Care for the embodiment of his spirit is a precious trust. Through that body he wins men, by means of it he marches on to the mastery of men. Every experience, every activity, every doctrine, all faith, all hope and all love must be real or the church is but the flimsy clothing of shams. It must be sincere in its devotion, realistic in its organization and convincing in its commitments, a real fellowship of those who have had a real experience of Christ. That way lies the consummation.

CHRISTIANITY FINDING REALITY THROUGH SOCIAL ACTION

ALBERT C. THOMAS

Minister, First Baptist Church, Fall River, Massachusetts

HERE at last is "reality" that may be comprehended. Social action is something understandable. "Action" implies motion—the motion of tangible substance. "Social" implies relationship between visible human beings. This is not a "reality" of Platonic philosophy that claims to be unseen substance behind the material world. It is the reality of the things that are seen. To be sure, these things that are seen, in the words of the apostle, may be only temporal. But, at any rate, we can read about them in the papers and the so-called "hard-headed" American business man can think of them as practical, as common sense and may enjoy himself by associating them with "brass tacks."

"Reality in Social Action" implies a "reality" here and now, rather than in some hoped-for heaven. It provides an anchor to prevent philosophy from drifting and a stimulant to prevent worshipers from going to sleep.

A quarter of a century ago American laymen were demanding that sort of reality in Christianity. They would have welcomed a topic such as this. "Faith, hope and love may abide," they were saying, but pure food, district nursing and playgrounds are more readily comprehensible. Such devotees of practicality were quite sure that they wanted "applied Christianity" and "practical religion" to show how deeply devotional they were. They were ready to organize soup kitchens and to distribute Thanksgiving dinners. Regeneration and sanctification meant collection of Christmas toys for the children of the poor, organizing Flower Societies whereby comfortable commuters would try to remember to bring bunches of flowers to the city for distribution to the unfortunate slum dwellers. Fresh air camps for two weeks in the summer for the children from the hot, dusty tenements were viewed as validating true religion and as a solution of serious social problems. Not so much preaching, said they, but more practicing of what was preached. A simple gospel was meaningless unless it had a program.

In raising money for these enterprises it was always necessary to dwell on the horrible conditions of the slums and the tenements of the poor. Emphasis was laid upon the dirtiness and rickety quality of the stairways, the evils of the plumbing and sanitation, the heat, the dust and

the malnutrition, the starving, sick children of the unemployed, or the pitiable condition of the aged poor.

Charles M. Sheldon's book, *In His Steps,* stirred people to action along many such lines. They were motivated by a deeper devotion to Jesus but also by a joy in finding reality. Doctor Sheldon's heroes and heroines were rescuing girls and young men from evil conditions and were refusing to print Sunday editions of the newspapers and were hiring halls wherein forums could be conducted. This was all recommended as a relating of religion to " real life."

On the mission field, as one secretary described it, " the work of a missionary organization is not only to preach the need of salvation, baptism and conversion, but to instruct in the more abundant life, how to farm, raise good crops, combat the ravages of floods, famine and pestilence, build the right kind of houses, eat the proper kind of food, wear the proper kind of clothing, educate the masses as well as the privileged few."

When the war came there were new phases in this quest for reality. Funds for the Red Cross and funds for refugees and starving Russian children (as long as there was a chance for the White Army to win) were considered means of bringing religion down to earth. Cigarettes to soldiers were helping to make the world safe for democracy. Moreover, money was more plentiful because of war profits, and that also helped to make Christianity more practical.

Another method of " Finding Reality in Social Action " in those days was the establishment of settlement houses, social centers and church parish houses. Junior League members were beginning to show how religious they were by raising money for settlement work. Most of these social centers would have small Sunday schools or discussion groups to make them look somewhat religious. Such enterprises satisfied the consciences of wealthy churches and wealthy individuals. Jane Addams of Halsted Street and the work at Hull House were viewed as examples. Jane Addams was the adored of adorers who wished to apply Christianity in a definite way to the needs of this world.

The main purpose was to free religion from the emptiness of pious phrases and from vagueness. We were told on every hand that the luxury of worship was not enough; that simply listening to highly paid choirs was a sign of spiritual laziness. We were told to beware of pulpit platitudes and that, in the words of Sam Walter Foss, the " prayinest prayer is doin' somethin' about it." The speakers of the Men and Religion Campaign twenty-five years ago reminded us again and again that an active Christian layman should not be satisfied with warming two square

feet of soft pew cushion each Sunday. The authority of Jesus was summoned to prove the point. "Not every one that sayeth—but he that doeth"; "By their fruits ye shall know them." This substantiated the good old American motto of "Deeds, not words." We wanted less talk and more action. The accompanying anthem was in the form of a Negro spiritual which assured us that everybody that talks about heaven is not going there.

Some interpreters of the Scripture, to be sure, said that the words of Jesus about feeding and clothing people and binding up the wounds and releasing the captives and giving cups of cold water were only meant in a "spiritual sense." The reply was that such exegesis was dishonest. We felt that to spiritualize the meaning was to seek a way of escape and to dodge a responsibility in cowardly fashion. The Nazareth sermon and the "in-as-much" verses meant just what they said; that we were to go out and do it wherever we could find "one of the least of these." Thus the highest divine authority proved that District Nursing Associations, Playgrounds, Family Welfare Associations, Societies for the Prevention of Cruelty to Children and Red Cross Drives were all expressions of real Christianity.

The Young Men's Christian Association had already come into its glory as an interpreter of religion in terms of muscle, bone and sinew. The Sunday afternoon meetings were waning, but gymnasium Christianity was proving itself the real thing.

The advance was peaceful until some earnest young men began to go too far in applying Christianity to the needs of humanity. The imaginative forums described by Charles M. Sheldon became real forums conducted by George W. Coleman in Ford Hall and in other multiplying locations throughout the country. These earnest young men began to discover that there were certain root causes and basic conditions that were responsible for the surface faults which Christianity was trying to repair. Jane Addams began to talk about fundamental changes in the economic order. She began to condemn the underlying causes for war. Clinics and day nurseries began to reveal certain facts about the cost of medical care. Those who sent baskets of fruit to the aged paupers at the City Home began to think about old age pensions. Leaders of clubs for newsboys began to wonder when American newspapers would begin humane treatment of their employees. Malnourished children pointed their bony fingers toward the possibility of unemployment insurance for their daddies or for trade schools and vocational guidance for their big brothers. The "Fresh Air" children going home to the slums at the close of their two weeks in the country began to attract attention for the very reason

that the horror of their living conditions had been so eloquently described when they left for the open fields two weeks before. The bearers of flowers to the slums began to consider slum clearance.

On the mission field we had been rejoicing in the coming of agricultural missions and medical missions, but now some of those farmers and doctors began to sympathize with the oppressed classes of Oriental countries. There began to be faint suspicions that these oppressed classes were being exploited by something far more serious than a scarcity of doctors or ignorance about fertilizers.

Perhaps the World War was largely responsible for the awakening, but whatever the cause, the awakening came with startling swiftness. People began to read back of the lines and between the lines of books like *How the Other Half Lives,* by Jacob Riis. The words of the persecuted Rauschenbusch were reechoed even after his earthly voice was stilled. The interchurch movement plunged into an investigation of the steel industry in spite of the sneers of Judge Gary. It was discovered that "money beats the drum" in the call to warfare. Munition makers and profiteers were brought out into the open. Pacifists became noisy. Denominational conventions began to pass resolutions about fundamental changes in economics. Youth began to sing and talk about "Christian Youth Building a New World." Commissions on Social Action were appointed.

Some misgivings were caused in the local churches when the news of such action at denominational gatherings began to leak back into the perception of laymen.

All would have gone well, however, for several years more had it not been for the United States Government. Almost overnight the government proceeded to become interested in some of the very things about which the churches had been talking for decades and which they had been calling practical applied Christianity. This introduced politics into the situation. Those who were of the opposite party immediately felt called upon not only to attack the existing administration, but to attack the validity of the causes which were being championed. To make matters worse the Russian experiment in rearranging life was becoming interesting.

Then came the mighty rush back to the state of things as they were thirty years ago. The Methodist laymen at Chicago began to say that we were having altogether too much practical and applied Christianity. Some of the same men who had been pleading for Christian social action twenty years before were now pleading that the duty of the church was to get back to piety and prayer, to worship, to the individual gospel;

yes, simply to warm pew cushions on Sunday mornings. Once again we were to welcome vagueness in religion. Religion was to preach principles and not practice. It was to preach the gospel and not a program of action.

It is most interesting to note how practically every phrase and slogan previously praising applied Christianity was shifted into reverse. Human needs which were deemed imperious a few years before were now described as none of the churches' business. The evil of liquor, of course, still remained within the field of proper church action. Divorce was also a subject that might be treated with caution. In both of these cases due care was to be taken, however, that fundamental causes, tensions and irritations growing out of the economic order should not be discussed even if these basic conditions were the cause of liquor abuse and frequent divorces.

Nearly every other social situation was deemed " controversial " and those who advocated a study of such questions from the Christian point of view were looked upon as " subversive," " under suspicion " or " unspiritual." Kagawa became dangerous because he was applying Christianity with too much definiteness. The words of Jesus regarding bad, human living conditions were to be viewed only as having " spiritual " meaning. The formerly discarded exegesis was brought out again as valid.

Tragedy as well as humor appeared in the situation. Jane Addams, the noble example of two decades before, was viewed as an un-American and dangerous person. She was persecuted as such during the closing years of her life. Main Street patriots black-listed preachers through patriotic organizations while theologians looked eagerly toward Karl Barth to rationalize their waning interest in practical social action. Executives of Young People's Work, professors in divinity schools and in church colleges were advised to search for reality elsewhere than in the practical application of the gospel to real life. Even the Preaching Mission of 1936 was heralded in advance as a welcome change from embarrassing reality to soul-warming mysticism.

Slum clearance was ridiculed on the ground that it would be cruel to " deport " people from their dear old homes. Alas, the rats would weep at the tenants' departure. With glee we were reminded that the slum dwellers did not want to change. They had " gone native " and preferred to live in filth. The poor were found to be to blame for their own troubles. 'Twere better far to let them stay far below the comfort line as punishment for their laziness and inferiority.

Another well-worn argument was to the effect that ministers, Christian teachers and liberal Christian youth were altogether too ignorant to

talk about the application of Christianity to real life. Scientific expertness was needed. Strangely enough, however, the proponents of this argument themselves were usually lacking in scientific knowledge while the real social scientists and specialists in economics rather welcomed the utterances of socially-minded Christian leaders.

Had we found reality through social action? Brethren, we had found altogether too much of it and we needed at least a brief respite from the exhaustion thereof. Was this retreat due, as implied above, simply to the animosity between two political parties? If so, it might be excusable. Was it due partly to the dread of new ideas and new methods? If so, even that could be excused, for the inertia of brain adaptation to new conditions and to new ideas is always a handicap in making a better world. If, however, this hasty escape from too much reality was due to the pinching of profits, if it was due to selfish reluctance to pay one's share of the tax burden, if it was fear felt by those above the comfort line, lest their comfort be decreased in the slightest degree, if they found comfort in becoming impervious to the needs of those living even below the subsistence line, then indeed we look in vain for excuses. We are faced with the fact that it becomes a matter of simple, old-fashioned greed. Can it be that the privileged classes who are able to control the preaching and teaching content of Christianity are simply obsessed by the fear that their privileges are endangered? Are they rationalizing for self-protection?

Without pausing to rebuke or to admonish, our theme reminds us forcibly that we shall never find reality in a process of escape. Do we actually want reality, or are we content with sham and superficiality in religion? Reality, by definition, faces all of the facts—the pleasant ones as well as the unpleasant ones, the convenient ones as well as the inconvenient ones, the welcome and the unwelcome, the satisfying and the embarrassing. The Bible is the source of our religion because it faces all of the facts. The Bible's life stories of real people in their relationships to God do not confine themselves to rosy pictures and happy endings. There are very few happy endings. The story of Calvary can hardly be called a happy ending. Even the risen Christ in his conquest over death made it plain that devotion to him can never evaporate into comfortable, pleasant sensations. "Ye shall be hated of all men for my name's sake," said he. "Go ye, make disciples, and teach them to observe all things whatsoever I commanded you." Ay, there is the rub of reality. To "observe the commandments" of Christ, as Christians going out "into all the world," brings us back with a snap to the actual needs of human lives.

Every intelligent Christian in this day and age knows full well that superficial social action without the motivation and inspiration of the devotion of the inner life is futile. We are told that there are many Christian teachers and preachers who are superficial in their desire for social action and who neglect the cultivation of personal communion with their Lord. Who are these sophomoric persons? Where are they? Are they men of straw, set up for a sham-battle attack? Are such sham battles planned in order to divert attention from the real battle line? Again and again we hear from the public platform the ringing appeal reminding us that the social and the individual gospel are one. Who disagrees? We hear that one without the other is not complete. But who disbelieves this?

We are told that if the church goes back to its proper business of conducting worship and developing the inner life and preaching a gospel of principle only, the individual persons thus saved from sin, will go out into the world and transform society. But all such persons saved from sin, if they are honestly anxious to redeem society, will use their religion in the process of such redemption. They will expect the Christian message to point them in the proper directions. Where such proper direction is obviously toward the right and away from wrong, they will expect their church to point the way. The truth of the matter is that the line between the individual gospel and the social gospel cannot be drawn. Sincerity in one leads over into reality in the other. If Christianity is to find reality through social action, it must go back to simple definitions. Reality must, first of all, be honest. The reality of Christianity involves reality in cross-bearing. It may be that the church, through persecution and loss of revenue and loss in attendance and membership and loss of prestige will be made to suffer and be tempted to beg for mercy. Perhaps Christianity can never find success through social action. The conservatives will always be too powerful, for those who are successful under existing rules will always be the ones who can give the church the support she desires and at the same time will be the ones who are opposed to any change in the rules of the game of life, under which rules they are themselves succeeding.

Moreover, it is probably true that the church can never find wealth through social action. Perhaps she can never find numbers through social action, but we are considering her quest, not for success, wealth, or numbers, but for reality. Her desire to worship in spirit and in truth, her loyalty to " The Way, the Truth and the Life," which means her devotion to a way of living, to the facts of experience and to life on this planet as well as throughout eternity, make social action inescapable.

How difficult it is for any preacher or Christian teacher to plead for a life of personal devotion to Christ without finding himself in the sphere of practical action. Only by scattering to desert islands could Christians worship in sincerity without thinking of others. But most of the New Testament would be meaningless to a single Christian on a desert island. Robinson Crusoe Christianity may be desirable for a temporary vacation, but it is impossible in the daily quest for life, liberty and the pursuit of happiness. Therefore, we may say that Christianity's quest for reality leads it, of necessity, into the sphere of practical usefulness. To be sure, the Christian Church will always teach with humility. She will teach in a spirit of love, but she cannot teach in a spirit of cowardice. It may be that without social action Christianity will not only miss reality, but may cease to be Christian. The theology of Christianity becomes not only insipid but a mockery if the God revealed by our Lord as infinite Love fails to inspire human love to action. Such outward action reacts upon the faith which inspires it. It validates mystical communion with God, intellectual assent to Christian concepts of the divine and launches the commitment of the human will to the laws of a higher will. Personality becomes not only sacred and precious in individual human manifestations, but such sanctity of personality also gives us our ground for an understanding confidence in the Person Eternal.

BOOK REVIEWS

THE PHILOSOPHY OF CHRISTIAN EDUCATION. Herman Harrell Horne. New York: Fleming H. Revell Company. 1937. Pp. 171. $1.50.

A PROGRAM OF RELIGIOUS EDUCATION. J. M. Price, L. L. Carpenter and A. E. Tibbs. New York: Fleming H. Revell Company. 1937. Pp. 288. $2.50.

IN a volume entitled "The Philosophy of Christian Education" from a person of Professor Horne's standing, one might expect something in the nature of a discussion of a system of ultimate principles underlying or determining Christian education. These seven lectures were delivered as the James Sprunt Lectures at Union Theological Seminary in Virginia, and with such chapter headings as The Foundation, The Interpretation, The Content, The Method, The Individual Goal, The Social Goal and The Absolute Goal, one is encouraged to be hopeful of a definite contribution to an understanding of the principles of Christian education. It is disappointing to find that, in the first four chapters, Doctor Horne has given himself almost entirely to a classification of the scriptural references and concepts of the Gospels and the Epistles. The Foundation is the philosophy held by Jesus; The Interpretation is what Saint Paul thought of Christ; The Content is what Jesus taught; The Method is how Jesus taught.

There *are* fundamental elements derived from the New Testament in a distinctively Christian philosophy of education, but primary among them is the spirit of the Master rather than a system of educational principles. A world of persons, for example, as Doctor Horne indicates, is a fundamental postulate but a half-dozen pages on angels and demons included in the world of persons makes little contribution for our day. In the chapter on method, the almost bare enumeration of forty-seven topics of Jesus' method with appropriate references to the Gospels is rather bewildering, while one is surely justified in expecting in a philosophy of vital significance today a more adequate treatment of technique than merely an exposition of Jesus' discussion with the woman of Samaria.

The contribution of the Christ to a philosophy of Christian education rests upon a far more permanent basis than the effort to develop a system of educational principles and methods for the twentieth century out of the concepts of the first and the vocabulary of the seventeenth. Doctor Horne's interpretation of the philosophy held by Jesus is that of "the concrete Jesus as presented in the New Testament as we have it, not the abstracted Jesus presented in the conclusions of any higher critic of the New Testament." It will not offend anyone unfamiliar with critical conclusions.

A Program of Religious Education is issued as a companion to a former symposium, *An Introduction to Religious Education,* prepared by the same committee of three under the general editorship of J. M. Price. Written primarily for the constituency of Southern Baptists, it is a complete handbook in the field of organization and administration. Since "it is limited almost exclusively to the local church, covering all of its educational agencies" and is prepared for pastors, educational directors, superintendents and teachers, its area of usefulness will not be confined to the Southern Baptist Convention, although the reader unfamiliar with

the designation "B. T. U." may become impatient before reaching Chapter VI to discover the nature of the Baptist Training Union, apparently peculiar to the Southern Baptist educational machinery.

In Part I, on General Activities, there seems to be hardly more than a hint of a unified program. With the exception of a brief reference to a "unified, pedagogically complete program, efficiently carried out by trained and consecrated teachers," and a paragraph on correlation and the avoidance of overlapping, the reader is not greatly encouraged to think in terms of the church in its own integrated program of education, but rather B. T. U.'s and W. M. U.'s, etc., occupy the attention. This part comprises a rapid survey of such matters as leadership, program, equipment, supervision, evangelism, music and worship.

In Part II, however, the discussion of the Sunday school and the Baptist Training Union is set in the perspective of a unified program. "We feel that the whole educational activity of the local church should be integrated, with a unified program and organization." There is inevitably in such a work some overlapping, particularly in the discussion of organization. In fact, the volume might more appropriately have carried a title indicating that its major interest is in the field of organization and administration rather than in activities. Part III, although containing two chapters, I and III, on organization of the W. M. U. and Vacation Bible School respectively, deals mainly with activities and programs of these "Other Agencies." Each part closes with a bibliography for class use, since the volume is apparently intended for use in leadership-education groups. There is a real justification for this sort of material in the large proportion of churches where a great measure of such a "program of religious education" is still unrealized. For use in such situations it should have real and considerable value.

L. Clayton Kitchen.

First Chapters in Religious Philosophy. Vergilius Ferm. New York: Round Table Press. 1937. Pp. xii, 319. $3.00.

The tragedy of "our confused times" is not seen until we become aware of the confusion at the very center of the life of modern man. If the turmoil of our days were limited to the external environment one could confidently seek adjustments until the storms subside. But since the real ills of our modern life lie at the deep level of values and close to the springs of spiritual experience and of moral endeavor there is real cause for apprehension. It is little wonder that one senses so much frustration everywhere. Neither is it surprising that people are again asking in a realistic manner the basic questions about life, personality and its destiny. And if the question is often merely implicit in the struggle for better and happier living, or if it is tossed upon the tempestuous waves of anguish and despair, we can be thankful that the questions are being asked. But when one wants to meet these questionings there is a dearth of materials available to the ordinary seeker.

The value of this volume by the Professor of Philosophy in the College of Wooster is that it offers source materials for the initial discussions in the field of religion. The author discusses the nature of religion and the many illustrations and definitions included are stimulating whether one is happy in the end with his definition or not. He then discusses traditional and contemporary belief in God, evil, pessimism, human freedom, prayer and immortality—introductory discussions of abiding issues. The materials have already proved helpful to college students.

They should be very useful for preparatory school teachers of religion who need a source-book in the philosophy of religion as a basis for studies in foundations of a philosophy of life. Ministers should find it useful in many ways in trying to assist the bewildered members of their congregations.

Avenues to further study and thought are kept open by footnotes and an appendix of selected readings at the close, listed by chapters.

Paul J. Braisted.

Mount Hermon, Mass.

First Adventures in Philosophy. Vergilius Ferm. New York: Charles Scribner's Sons. 1936. Pp. x, 548. $2.00.

The contents of a book are the only real justification for its existence. Few writers express the profundities of metaphysics in simple, intelligible language. The text-books are frequently spoiled by an unsystematic arrangement of materials. "Introductions" to the study of philosophy are often but abbreviated histories of the subject, and the student, puzzled by a vast array of names and technical terms, derives little in the way of philosophy and philosophizing.

This compact volume by Vergilius Ferm gets down to the level of the beginner, starting with simple illustrations from the realm of art, to orient the student to the atmosphere, spirit, and method of philosophizing. There follows a simple summary of scientific method and the differentiation of philosophy from the natural sciences, religion and theology. The reader is thus prepared for his adventure into the various realms of philosophy, which follow in very systematic order, accompanied by the author's critical evaluations.

We have long been skeptical concerning the view that one's knowledge of the present is dependent upon one's knowledge of the past. Ferm's book severely jolts this "grand illusion," for he says, "This book underlines the philosophy of the here and now"; and in our opinion he has, for the most part, made good this claim. Students in the classroom may become more interested in the study of philosophy when the instructor, too, underlines the present and travels from this "present patch of immediacy" only to illustrate how philosophers of other periods have wrestled with problems similar to our own.

We notice in this book no flagrant partisan bias; but the author's belief in the respectability of metaphysics is clearly evident in every chapter. An appendix furnishes an excellent list of reference material; and the volume is well indexed. But why did Vergilius Ferm not include a chapter on the philosophy of values?

R. C. Bensen.

McMaster University.

Bishop Butler and the Age of Reason. Ernest Campbell Mossner. New York: The Macmillan Company. 1936. Pp. xv, 271. $2.50.

No figure in the history of English philosophy has experienced a more varied post-mortal career than Bishop Butler, the two hundredth anniversary of whose *Analogy of Reason* was celebrated in 1936. A century after his death, his *Sermons* were being used as the basis for the ethical theory taught at Cambridge, and his name was included in the list of standard authors for the final examinations at Oxford. Forty years later, Leslie Stephen was describing him as a "lonely thinker and a noble failure." And today, the Bishop's argument from analogy, as also his "theological

morality," claims few friends and fewer enemies. Such is the insouciance of later philosophic thought!

Why this trend away from Butler? It is this question that Doctor Mossner, an instructor of English at the College of the City of New York, attempts to answer. In doing so, he is led into making a survey of English philosophy from Hobbes of the seventeenth century to the Tractarians of the nineteenth century. This reviewer, as he lays down the book, hazards the judgment that the author (note the title!) has made the "Age of Reason" much more interesting than "Bishop Butler." But perhaps that was unavoidable. At any rate, the writer's account of the Deistic controversy, before Locke and after him, is different from the ordinary run of books dealing with the period. Unusual literary sources are drawn from—the minor poets and essayists, sources revealing the popular mind of the times. And the author's insistence upon Butler's effect upon his times (a thesis which requires, however, no such quixotic championing!) is bolstered by documentation of unusually adequate—and tiresome—completeness.

In short, the book is an excellent survey of the philosophical scene in England in the eighteenth and nineteenth centuries, with Butler in the foreground. The author has performed a task capably, a task that has been undertaken many times before and performed not always as capably.

Eugene M. Austin.

Canandaigua, New York.

Thoughts on Life and Death. William Ernest Hocking. New York: Harper and Brothers. 1937. Pp. x, 260. $2.00.

This thought-provoking book is an expansion of two lectures delivered by Professor Hocking in 1936, the Ingersoll Lecture at Harvard University and the Thomas Lecture at the University of Chicago. The main theme of the former is the "Meanings of Death"; and of the latter the "Meanings of Life." There is an obvious coherence in the two themes which are of the utmost importance to all of us; and the author has dealt with them with his customary perspicacity. The discussion naturally takes him into such problems as the nature of the self, and the relation between mind and body. It involves biological, psychological and philosophical as well as religious considerations, in all of which Professor Hocking moves as a master.

Here are to be found thoughts on death. Death means flexibility in the changes of history—that no man is necessary to the race—an interruption for any self. The self cannot contemplate its own extinction. In attempting so to do, it would be contemplating and therefore living. The reflective self is characterized by potentiality as well as achievement. For the surviving self death "would mean passage to another effort, with revised direction, in an ampler world." Further from the consideration of values, unless there be survival, the world must be full of the wreckage of human values and the failures of God.

So also life has meaning—in being alive, in one's work, in loving and being loved, in serving worthy causes, in fulfilling a destiny. It would be impossible to demonstrate the meaninglessness of life. True meanings for life are not just spotwise experiences, but are inherent in the generality or totality of meanings in which it can participate. This again brings us to the consideration of values which have cosmic meaning, and of continuance as a factor of value. There is growth and accumulation in meanings even as the self rids itself of illusions, attains more

truth, and participates increasingly in reality. Professor Hocking concludes with Aristotle that the deeper meaning of life is to be seen in its completion rather than in its apparent origins.

A. Stewart Woodburne.

John Donne and the New Philosophy. Charles Monroe Coffin. New York: Columbia University Press. 1937. Pp. viii, 311. $3.50.

It is interesting to note that the advent of a new philosophy is the creation of a problem for the alert minds of all ages. If the mind happens to be that of a clergyman who is a major poet and the new philosophy happens to be in the field of cosmic science, then the problem is a large one. As such, the solution is of major interest to us.

John Donne's personal problems of life and thought entered upon a critical period at the same time that the new philosophy of the Copernican science entered into general acceptance. The theory that the sun and not the earth was the center of the solar system and the knowledge of the greatly enlarged size of the universe were first accepted as a mathematical conception and rejected as a physical one. Donne became acquainted with this new world at first hand; he read the texts of the scientists. He was always a reader of science, a reader of the sources, gaining his judgments from them rather than from hearsay. Kepler, Galileo and Gilbert were the writers who interested him, rather than Copernicus. Toward them and their new science he gave careful attention, not failing at times to discern their disillusionment and to show the sting of his own skepticism.

"For us the interesting thing is that Donne could make poetry out of the arguments of the philosophers" (p. 126). That is always interesting; it is our religious problem of acute importance today!

First Donne used the motion of the earth; second, the new heavens; third, the first elements (which provided poetical materials for one of his favorite themes, the separation of lovers by death); fourth, figures of space. His way was to accept the current revolt against scholastic authority, medieval rationalism and reverent traditionalism. "The energy of the poet's own active soul is the one dominant, kinetic force, an energy that was more abundantly released and given direction by the influence of the new philosophy" (p. 216).

Doctor Coffin has a thorough knowledge of the scientific and literary background of the poet's day and has documented his book quite heavily. One sees clearly the struggling mind of Donne at work against this influx of new knowledge, grasping its significance to religion and arriving at a solution that was satisfying and useful.

We have already mentioned his "dominant, kinetic force." "With the recognition that this spirit controls Donne's writings, it may be said that it affected his attitude toward authority in a number of specific ways. It brought to his poems an amazing originality; it encouraged an attitude of tolerance and respect for all sound opinion gathered from his various learning and rich experience; it led him to practice discriminating and critical methods of scholarship; and, finally, it caused him to seek in conscience, rather than in the varying opinions of men, the criteria of authentic religious experience" (p. 217).

One need not be especially interested in Donne to find this book of incomparable value; it will be read eagerly by anyone who seriously seeks a great man's answer to the problems of "a new philosophy."

Robert E. Keighton.

TIME AND ETERNITY IN CHRISTIAN THOUGHT. Frank Herbert Brabant, M. A., Principal of the MacKenzie Memorial College, Zululand. New York: Longmans, Green and Company. 1937. Pp. vii, 283. $5.00.

THIS volume contains the Bampton Lectures for 1936. This of itself attracts those that are familiar with the notable books made possible by this lectureship. They will not be disappointed in this latest contribution to the series, even though the concluding lecture adds little to our knowledge. The nature of his subject precludes certainty as to what experiences will be possible to men whose only experience prior to death has been in the temporal process. Nevertheless, men in time think about eternity, and they will continue to do so as long as they think at all.

The important thing is that competent thinkers record their reflections and that these become landmarks by which subsequent serious minds may continue their journey through uncharted territory. And Principal Brabant is competent, else he would not have been chosen Bampton Lecturer. His lectures attest his qualifications as historian and critic and as suggestive interpreter of recent concepts of time and space of Bergson, Bosanquet, Alexander and Whitehead. It is perhaps his comments on these contemporary writers that will arrest attention. His conception of the future is such as is common to most Christians, that beyond this life of change, there is a life that does not change and that it is perfection.

Subjects of the eight lectures are: The Conception of Eternity in Greek Thought; Eternity in Christian Thought; Eternity in Christian Thought (Continued); Time and Eternity in Modern Thought; On the Nature of Time; On the Nature of Eternity and its Relation to Time; The Problem at the Beginning of this World Order—Creation and Predestination; The Problem at the End of this World Order—Eternal Life. Two appendices entitled, On the Words for Eternal Life in the Bible and On the Incarnation—The Relation of the Eternal and Temporal in the Course of this World Order, add to the value of the book. It has a helpful index of authors and subjects.

MILTON G. EVANS.

NATURE AND MIND. Selected Essays of Frederick J. E. Woodbridge. Presented to him on the occasion of his seventieth birthday by Amherst College, The University of Minnesota and Columbia University. With a bibliography of his writings. New York: Columbia University Press. 1937. Pp. x, 509. $3.75.

THIS volume of essays selected from the writings of Professor Woodbridge and presented to himself falls into four parts. The first is autobiographical and consists of "Confessions" that he wrote for the volume of *Contemporary American Philosophy* in 1930. The second part is a group of addresses under the general caption "Metaphysics and Logic." The third is another group of essays entitled "Consciousness and Cognition." The last is a group of addresses. The selection has been judiciously made, and brings together essays which enable the reader to penetrate to the heart of the man's thinking.

The author is keenly alive to the great issues in metaphysics. His discussions of the nature of reality are clear and significant. He reminds us that the problem is acute because our human limitations prevent us from differentiating reality as known from reality as independent of our knowledge. This is the issue on which the idealists and realists part company with one another. Woodbridge takes the realist's position that it is not an external mind which knows reality by means of its own

ideas, but that the knower participates in reality and therefore that reality becomes known through its own processes of expansion and adjustment. The development of an unknown reality into a known reality does not involve any existential transformation. We have no means therefore of defining reality as unrelated to knowledge. In fact the concept would be meaningless apart from such relations. Reality allows knowledge to synthesize it, so that reality and the knowledge of reality are philosophically inseparable.

Reality is possessed of three basal characteristics: individuality, continuity and purpose. These are able to be discerned within reality, not as external to it. Added to these aspects, reality must also be considered with reference to potentiality and chance. One very important matter is discussed, viz., that whatever we call real is the expression of a preference or a prejudice. As J. Mark Baldwin expressed it years ago, reality has more than one coefficient, and the aspect we discuss is the result of our preference or interest. This is surely a sound basis for a vindication of the religious approach to reality.

A. Stewart Woodburne.

The Source of Civilization. Gerald Heard. New York: Harper and Brothers. 1937. Pp. 431. $3.50.

The philosophy of the nineteenth century was dominated by the hypothesis of evolution. Progress from the amœba to man and through civilization had been by struggle, conflict and violence—the survival of the fittest. According to such doctrine the will to war is inherent within man through the ageless heritage of struggle in all creation. The race *is* to the swift and the battle to the strong. Existence is maintained by victory in the endless predatory assault of life upon life. War is a biological necessity.

Those ideals, with their interpretations of history, brought civilization to the brink of ruin. And if they persist it is recognized that there abides no hope for man and his civilized society.

Gerald Heard maintains, and we believe successfully, that evolution has not been by "violence and cunning" but by sensitiveness, awareness, adventure and cooperation. War has always been destructive, the enemy of progress and advance. As soon as any living thing, animate or inanimate, has become completely adjusted to its environment, able to defend itself in the defeat of its foes by violence, that thing has died. The dinosaur, seeming master of its world, had in its very perfectness all the elements of decay and death. It was that creature of sensitiveness which had to obtain its livelihood and save itself by its wits that survived.

It has been true of civilizations. Great empires, confident of their strength, organized to meet every emergency, have thereby reached the peak and have swiftly fallen into oblivion. It is when men have lived as free spirits, recognizing the supremacy of human worth in all the changing order of society and so have lived dangerously for the sake of human personality that progress has been made. A Socrates has been greater, more creative of worthy civilizations, than an Alexander; a Jesus than a Cæsar; a Saint Francis than a Charlemagne; a George Fox than a Cromwell; a John Wesley than a Napoleon.

Not pacifism of the folded hands but force of truth, good-will, constructive cooperation will prove violence wrong and will save civilization from swift death.

R. E. E. Harkness.

THE INTERPRETATION OF HISTORY. Paul Tillich. New York: Charles Scribner's Sons. 1936. Pp. 284. $2.50.

CONFESSEDLY an interpretation of history from the view-point of his own personal experiences, the author reviews the generally accepted interpretations of the various schools of thought and presents his own in contrast. Born in Prussia in 1886, the author received degrees from the universities of Breslau and Halle-Wittenberg, and served as a chaplain in the World War. Such experiences led him into the party of the Christian Socialists resulting in conflict with the National Socialists and finally Hitler's request that he leave Germany. For some time he has been Visiting Professor at Union Theological Seminary in New York.

His concept of the supernatural as entirely determinative in the interpretation of history is distinctly the contribution of a German, sincerely religious, who has met with confusion and defeat. Pessimism pervades all thought of the possibility of man giving direction to the affairs of this earth. The beginning and end of things are lost in the mystery of eternity.

His scintillating characterization of Lutheranism and Calvinism may explain his own unconscious processes of thought. Lutheranism, he says, failed to achieve a Christian Socialism because it had no conception of a kingdom of God on earth. It taught salvation by faith in what God had accomplished through Christ: Calvinism emphasizes the sovereignty of God and his election of man unto salvation. But thereby man is called unto participation in the plan of the Almighty. Here also may be discovered a reason for one of the distinctions between the Protestantism of America and that of Germany.

The final word must be that the author has suffered severely from the work of his translators.

R. E. E. HARKNESS.

TOWARDS THE CHRISTIAN REVOLUTION. R. B. Y. Scott and Gregory Vlastos, Editors. Chicago: Willett, Clark and Company. 1936. Pp. viii, 254. $2.00.

NINE brilliant Canadian scholars, all of them members of the United Church of Canada, have joined together to put forward this pronouncement of the revolutionary principles of Christianity. They are profoundly conscious of the challenge that communism brings to Christianity. The present economic order with its exultation of acquisitiveness and private profits is a direct negation of Jesus' teachings in regard to the kingdom of God. Christian people must unite in the demand for a new economic order or gradually but surely the present order will strangle Christianity. This is what constitutes the necessity for a Christian revolution. And the revolution will be in the direction of a socialist commonwealth. The book brings a message of courage and determination that is invigorating.

The iniquity of the present order is the outcome of the exaggerations of a *laissez-faire* individualism. In the name of liberty, the few find the way to it at the expense of many who are ground down by insecurity and poverty. Evangelical Protestantism has unhappily lent itself to the support of this order because of stress on individualism in its presentation of the gospel. Religious radicalism, which these men represent, would retain the deep concern of evangelicalism for human salvation, but go beyond it in recognizing the need for concerted human action regarding the enemies of man's welfare. Now the heart of the Christian life is love, but love is not sentimental emotion. It is a moral and spiritual dynamic. "The

Christian ethic of love," says Professor Vlastos, "does not counsel a revolution. It announces it. The kingdom of God is at hand. Repent ye, and believe the gospel."

The Christian revolution announces an order of society—the kingdom of God—in which personality is recognized as the supreme value. All that treads on personal rights must be overcome. Specifically that means that war, fascism, selfish acquisitiveness, insecurity and indeed all forces which oppress or curb the people must be eliminated. "There must be war to the death between real and unreal religion, even if it should cleave organized Christianity in two and destroy all its existing forms."

The most disappointing feature of the book is the discussion of cooperatives in Chapter Six. It seems to regard them as contributing an important part in bringing about the new order, but at the same time calls them "colorless, odorless" and "a painless substitute for socialism." It is a pity to have a socialist write that way, when he might recognize in the cooperatives one of the most effective means of bringing about the very end he seeks. Certainly the Christian ethic is an ethic of cooperation. The dynamic of love is in the direction of cooperation. Why not use the cooperatives as one of the most effective available instruments for checkmating the acquisitive, profit-making motives that are responsible for class struggles, war, and so many other social ills?

Read this book. It will make you think seriously. Perhaps it will goad you into action.

A. Stewart Woodburne.

A Declaration of Interdependence. Harry A. Overstreet. New York: W. W. Norton and Co. 1937. Pp. xi, 278. $3.00.

Doctor Overstreet has again given to his readers an admirable book, this time one which follows in the line of succession to his valuable book, *We Move in New Directions*. The author outlines his well-captioned book under three phrases taken from our constitution: "When in the course of human events," "We hold these truths," and "From the consent of the governed."

In the first division we find that the "course of human events" has brought upon us an industrial revolution which should enable us to remove destitution from the lives of many and get rid of the type of life which demands excessive toil from many of our fellow men. Likewise a third thing arises out of this technological revolution, the principle of "economic mutualism" which accounts for the dependency of high production rates upon a relatively large purchasing unit.

Having set forth this vivid picture, Doctor Overstreet goes on to point out the ethical and social consequences of absentee ownership which is also a new thing in life. Then he gives us an excellent survey of the present condition of the physician, the business man, the lawyer, minister, and teacher as their lives are affected by this revolution. Finally he shows us the centrality of a "new instrumentality" or that of "high finance" in our modern life.

The essence of the book is revealed in the second division and reaches its conclusion in the first chapter of the third section. In this part, "We hold these truths," Doctor Overstreet analyses our contemporary American life in terms of our traditional ideals for our country, and indicates the ways in which we may make these ideals real. For example, the "right to life" is at present far from a reality under the existing working conditions. Nor does the present status of crime allow for the life abundant. Economically we are interested in a way of life which

will bring about honesty and an attitude of "mutual consideration." This has been discovered says the author in the "consumers' cooperatives." Again, life cannot reach the highest level as long as peace is impotent because monopoly and "the rule of force" reign supreme.

Chapter eleven is of the utmost importance for it presents in brief form the nine "interdependences" which are basic in our present life. These are ". . . the interdependence of production and purchasing power, of real wealth and a medium of exchange, of absentee ownership and absentee responsibility, of producer-obligation and consumer-right, of citizens and their representatives, of political aims and political means, of ourselves and our common resources, of nation and nation, and of happiness and intelligence, . ."(p. 209).

The final section of this book presents an excellent consideration of democracy and its future in the light of political life the world over. If democracy is to remain vital, we ourselves must take an active part. We must scrutinize our social and economic life, then set about in an intelligent way to overhaul our governmental and social system in line with present needs. We do not need hope and faith as much as intelligence and action if we are to remain truly democratic.

Here then we have a fine statement of the problems of our contemporary life and one which should satisfy the economist, the political scientist, the social philosopher, the religionist, and all men who are seriously concerned with finding the life abundant.

RONALD V. WELLS.

THE PROMISE OF AMERICAN POLITICS. T. V. Smith, State Senator, Fifth District, Illinois. Chicago: The University of Chicago Press. 1936. Pp. xxix, 308. $2.50.

"TO FELLOW politicians, at once the hope and the despair of the American people." So the book is dedicated by the author who is doubly equipped to write such a work since he occupies the chair of Philosophy at the University of Chicago, as well as a seat in the Senate chamber at Springfield.

Senator Smith indicates two problems which face the "devoted democrat" today. "The one is how to use practical ideas so as to improve pressing conditions. This is the problem of politics. The other is how to come to terms with impracticable ideals, ideals whose margin of meaning is wider than their realm of concrete use. This is the problem of philosophy." He hopes through his book to make clear the difference between "what can and what cannot be done with ideals."

With this practical aim the author discusses clearly and frankly the various forms of political and social philosophy which are being advocated today. He challenges individualism with the need of guaranteeing "that the good life, however conceived, shall be available to all individuals without favoritism." He defines liberalism as "individualism aware of its difficulties and willing to accommodate itself to social necessity." His judgment is against fascism because "its theory of life is a base individualism (either personal or group egoism) devoted to power and intent upon maintaining it by cooercion," and he condemns it on what he believes to be "the solid and concrete grounds of the need for an individualism that does not negate the individualism of more individualities than it affirms and fulfills." He rejects communism because while it glorifies "the ends pursued under liberalism" it seeks to gain them "through the means exemplified by fascism."

The writer describes Americanism as "liberalism in the face of free land and under the persistence of the parliamentary tradition" with the addition of "the

doctrine and practice of the judicial survey of all important policies." The problems arising from the passing of "free land" and from the probability of a "drift in the direction of communism or fascism" are considered. The "historic vocation" of America is declared to be: "To exemplify the life of the good man and the good citizen as one and the same." The good man is identified with the "skilled" man. The function of the politician is discussed with appreciation and discrimination. It is urged that the public administration should be in the hands of skilled men, and that a self-conscious middle class should feel the responsibility of bringing this about. This middle class is challenged to transform moral strength into political energy, and through the intelligent use of the power of taxation obtain greater security and more equalized opportunity for all. In the struggle toward this better day, it must be remembered and declared: "that politics is a moral enterprise; that character to carry it on is no gift of the gods, but a by-product of the process of getting and using skill; and that in the very functioning of skill itself, when accompanied by some magnanimity of imagination, is to be found the highest human individuality and the deepest happiness of man."

The limits of a brief review make it impossible to present fully the value of this book. It is worthy of the most careful study.

RITTENHOUSE NEISSER.

THE GOSPEL OF MARK (The Moffatt New Testament Commentary). B. Harvie Branscomb, M. A. (Oxon.), Ph. D. New York and London: Harper and Brothers. 1937. Pp. xxxviii, 314. $3.50.

THE appearance of a good commentary, especially one upon a Gospel, is an event. Volumes in this series instead of commenting upon the text verse by verse or word by word, try "to provide a running commentary upon the text." Professor Branscomb, of Duke University, has done this very effectively. Actually his comments again and again while adequately expanding the tenor of the passage serve as extended notes or short articles on some particular point, as, for example, is the case in his treatment of Mark 8: 27-33, which he enriches by an eight-page discussion of the theme, "Did Jesus regard himself as the Messiah?" The introduction is brief but adequate. He rejects the recent argument for an Aramaic original, sees Mark as written probably in Rome and perhaps by Mark, although about that latter point he writes so cautiously that it is not quite clear what he really thinks. The author uses sources, and Branscomb feels that at least eight written sources can be detected. Whether or not they had been articulated—"strung into a consecutive story making a sort of pre-Markan Gospel"—he feels is less certain. He expresses a mild protest against recent attempts to view the Gospel as written to maintain certain specific doctrines or beliefs. Describing Mark as primarily a theologian may lead to serious errors. To be sure, the Gospel is theological, but it is also historical, and dogma and doctrine, he believes, were "secondary with the evangelist to telling the Christian story as it was known and believed in the Churches of the Hellenistic world a generation after Jesus' death," that is, about 75 A. D.

It is not a specifically homiletical commentary, that is, it does not use moving and improbable anecdotes to illustrate the narratives or to answer the question, "Now what do we learn from this interesting story?" None the less it should provide some good solid timbers for sermons (provided the sermon-builder knows his job).

MORTON S. ENSLIN.

JOHN DEFENDS THE GOSPEL. Ernest Cadman Colwell, Assistant Professor of New Testament Literature, University of Chicago. Chicago: Willett, Clark and Company. 1936. Pp. 173. $1.50.

IT would be hard to recommend this little book too highly. It is one of those achievements that leave the reader amazed—Why had he not thought of it before? There is not much specifically new, and yet it is all new. That the author of the Fourth Gospel was writing *the* gospel, "the only gospel necessary to a knowledge of Jesus as the light and life of the world," not a supplement to the others, is today generally recognized, yet Professor Colwell's approach to this matter is distinctly fresh. The contrasts between John and the Synoptists have gradually broken down. The Synoptists have come to be seen to be more like John than earlier scholars had recognized. Yet some of us have had the feeling that while this is so, there are very distinct differences. And Professor Colwell has put his fingers upon them. In six pungent chapters he shows John's dissatisfaction with the usual portraits of Jesus. He was not a magician: stories of exorcism, the use of foreign words in his cures—these are omitted. His miracles, few in number, were those of a god. He was not a Baptist, nor a Jew, nor a man. In this section Colwell makes perfectly clear that there is a distinct animus against John the Baptist and also against water baptism. He was not a friend of sinners: sinners are banished from the Gospel pages. Even the Samaritan woman is freed from that onus. Jesus dies for his friends, not for sinners. Jesus was not a criminal, nor was he betrayed by a friend. The betrayal is purely a matter of form. Before the incarnation it had been planned by God. Jesus chose Judas to play the part of the betrayer. Nor is it an accident that the kingdom of God has almost vanished from these pages. Christianity was not a revolutionary movement. Jesus in his lifetime had definitely refused to be party to such schemes.

This by no means exhausts the contents of the book. In almost every sentence the author strikes fire; yet there is no trace of the "smart aleck" style of writing, nor the labored attempt at sensationalism. He says what he has to say simply and clearly, and he supports his contention with rare skill.

MORTON S. ENSLIN.

THE CHRISTIAN EPIC: A STUDY OF THE NEW TESTAMENT LITERATURE. Mary Ely Lyman, Associate in Religion in Barnard College and Lecturer in English Bible in Union Theological Seminary. New York: Charles Scribner's Sons. 1936. Pp. xii, 275. $2.50.

THIS volume falls into the class presenting the New Testament as literature. Mrs. Lyman has sought to catch the spirit of the various books, and by the use of constant quotations from them to impress their distinctive quality upon the reader. She is well informed with regard to the findings of critical scholarship and faithfully presents their results. Of necessity the work is at times sketchy, perhaps most of all in the discussion of the Pauline letters which are treated in a single chapter. One would like to know her reason for assigning Romans to Paul's stay in Ephesus. Although we will not take too seriously the final line of the blurb on the cover—"For pastors, teachers, and discussion groups of all ages it is indispensable"—for, fortunately for pocketbook and length of bookshelves, this hackneyed word is not true of any book, the volume is none the less of interest and of genuine value.

MORTON S. ENSLIN.

JESUS. Mary Ely Lyman. New York: Association Press. 1937. Pp. x, 60. 50 cents.

THIS is the second of the little books on religion being issued under the Edward P. Hazen Foundation, and it is a gem, truly *multum in parvo*. Mrs. Lyman has accomplished even more than we could have expected, and that was a great deal. She writes as one of our best New Testament scholars, thoroughly conversant with historic and literary criticism, and likewise with the significance of Jesus both in Christian history and for today.

Mrs. Lyman sketches the portrait of one deeply charged with a sense of mission, and urging men to count the cost before deciding to follow him. His teaching was inseparably bound up with his character. At its center was a faith in the righteous rule of God—the kingdom of God. That which makes one most truly a member of that kingdom is sensitiveness to others' needs. The kingdom stood for a spiritual quality of life incumbent upon all. Jesus' own struggle to make the will of God supreme was with such a consciousness of our kind of life-struggle that he is supremely significant for us.

In urging men to find their lives by losing them he was expressing in words the way he lived. It was the fact that his life was consistent with his preaching that constituted his originality. Such a life is of value for all time. The great interpretations and movements which aim at moral and spiritual progress today are in the direction of achieving his ideal. The task of today is to bring all of life under the domination of his ideal. That means not just a good life, but a life conformed to the purposes of God and a revelation of the meaning of God. "Jesus gives us today a genuine experience of God."

The reviewer's word to the reader is: Do not fail to read this book.

A. STEWART WOODBURNE.

GOD. Walter Marshall Horton. New York: Association Press. 1937. Pp. vi, 66. 50 cents.

THE third volume in the Hazen Books on Religion fulfils the expectation of the reader in a book from the pen of Professor Horton. It is luminously clear, historically exact, philosophically acute, and religiously convincing. It is the affirmation of a vigorous faith not only in theism, but in the Christian conception of God. The sources of man's faith in God are three: human institutions, nature, and the discernment of ideals and values. The definitely Christian affirmations are that God is personal, that he is directly accessible, that he is a loving Father. The evidence in support of this faith is obtainable partly from the order and adaptiveness of nature, partly from the operations of the moral law in history and more religiously from the experiences of grace and guidance in Christian living. This ought to prove a real guide to students trying to find their way to a vital faith in a world of scientific precision. It is a distinct pleasure to commend it.

A. STEWART WOODBURNE.

THE FATHERLY RULE OF GOD. Alfred E. Garvie. New York: The Abingdon Press. 1935. Pp. 256. $1.25.

THE title of this fine book is likely to mislead unless the reader notices the subtitle, which far more adequately represents just what the book deals with. It is truly "A Study of Society, Church and State."

The contents of the volume cover a vast field of investigation and learning, and, as one can readily guess even before reading it, deal with some of the most pressing problems of our present-day civilization and religion. Following an introduction on the "Relation of God to Man," the author deals with the "Necessity and the Nature of Society." It is here that he grapples with the chaos of the present day. Doctor Garvie laments the absence of fraternity in our social arrangements and suggests "to prevent a relapse to subjugation, to make the emancipation sure and safe, to organize the varied and complex interests and activities of individuals, classes, nations, races, for the advance and not the hindrance of the progressive universal good of mankind, the Church must inspire the motive and the standard, the State provide the means and the methods of this building of 'the New Jerusalem' in all lands—not a Utopia, but a Eutopia, an earthly city fashioned after the pattern of the heavenly."

The chapter on the "Functions of the State" reminds us acutely of the new religion of nationalism, which is such a menace to peace. Doctor Garvie's hope for a democratic state is that it will furnish "as wide a liberty as common interests allow, and the acceptance of as great a responsibility as the common needs demand."

And so onward goes this brave little book, dealing with the mission of the church and the conflict of the Church and State, conscience and law, and ending with a noble chapter on universalism, ecumenicity, and internationalism. The divided church is, in the author's mind, one of the most serious causes of the present religious weakness. Germany is a present example. The volume is carefully divided and sub-divided which gives it the appearance of a classroom text-book. Indeed it could be well used as a text-book for adult classes and study groups.

George F. Finnie.

Man's Search for the Good Life. An Inquiry Into the Nature of Religions. A. Eustace Haydon, Professor of History of Religions in the University of Chicago. New York: Harper and Brothers. 1937. Pp. viii, 269. $2.50.

The Quest of the Ages was a great book and was cordially received by men of scientific temper interested in religion. Doctor Haydon has the gift of the poet as well as the penetration of the philosopher and the acumen of the scientist. Whatever he writes is a delight to read. We welcome this latest volume for its discriminating study of the nature of religions, particularly of the earlier religions, and of the varied interpretations of scientists who have examined the data. The author has been a tireless worker throughout the years, and has at his command an enormous range of information within this staggeringly wide field of the history of religions.

It is Professor Haydon's thesis that any religion is "the social search of man for the satisfactions that make life complete" (p. 89). This quest may be identified in the beginnings of religion and is discernible throughout the history of human cultures. All the various patterns that have been employed for interpretive purposes find both their meaning and justification in this age-old quest for those values through which human life would attain satisfaction and completion. The important thing to note is that the values sought are human, the plane of life is on this earth, and the responsibility for success or otherwise rests upon man.

There are three aspects involved in this cooperative quest for the good life,

ideals, techniques and world views, and these three follow the changing moods of culture. The ideals portray those values for which man had continued to search through the ages, the values that he believed would make life completely satisfying. These are of three types—those involved in the satisfaction of basic physical needs, those demanded by his need to feel at home and be respected by other men, and the social values necessary to fruitful social living. All along man has been aware of the hiatus between ideal and attainment. And he has failed most often because of ignorance concerning human nature and of intelligent means for reaching his chosen goals. The quest has continued because the vision of the ideal has never paled.

The techniques by which man has endeavored to attain his values have been of three kinds, the practical, the ceremonial, and a combination of the first two. Religion never has been a distinct entity, but is rather the center about which the social habits of the group revolved. Techniques were always social in early religions.

All religions include some view of the world as related to the central quest for satisfying life. "All historic religions have bravely believed that the universe in its deepest meaning was on the side of human life" (p. 91). The author accounts for the building up of this faith through the developed belief in a soul separable from the body, and from that to the peopling of the unknown beyond the world of experience with spirit forces. Early man also peopled the world about him with gods to help him face the crises of life. The outcome of picturing a world of the gods was what Doctor Haydon calls an "interlude of frustration"—a flight from this world to compensate for frustrated hopes. This resulted in a change in the orientation of religion, making it an other-worldly affair. The present task is to bring religion back to its rightful stage and function—helping man to attain completeness of life on this earth.

The author has placed us under a debt of gratitude for his valuable study. At the same time the reader comes from the book with the consciousness that some problems remain. Genetics is a valuable science, but cannot supply all the needs of the inquiring mind. Man is still a creature whose reach exceeds his grasp. He still makes adventures of faith and finds high-born faith livable and inspiring. He is sure that in his pursuit of this good life he has a right to feel at home in this universe, and that there are resources beyond himself on which he can draw for the attainment of his ideal. This, too, is religious faith, a rugged faith, and one that has vindicated itself in experience. After all, man has intellectual as well as practical concerns, and the persistence of philosophy is evidence that he intends to go right on searching for a rational interpretation of his place in the universe as well as searching for practical satisfaction. Complete satisfaction cannot be obtained otherwise. That is what keeps many men going. And the final answer is not yet. But we must be exceedingly sympathetic with one another and work together toward our common goal.

A. Stewart Woodburne.

The Social Manifesto of Jesus. Edwin McNeill Poteat, Jr. New York: Harper and Brothers. 1937. Pp. 255. $2.00.

The so-called Lord's Prayer is a social manifesto. "It provides a pattern for society—the kingdom of God; it provides a dynamic of control—the will of God; known among students as 'the law.' It assumes a head of the state—or as we who accept the democratic hypothesis call it—the government. As a part of the business

of control of the state, provision for economic security must be made. Daily bread and debt service represent the two desiderata of a society materially secure. And after the physical well-being of the members of society is assured, an evident obligation exists to come to the moral and spiritual aid of the members of the group." The explosive power of this prayer, "once set off, would rock the structure of the world."

From the point of view expressed above, Doctor Poteat comes to grips, strikingly and fearlessly, with The State, Government, The Vote, Law, Property, Debt, Crime, and Evil. One would suppose that originality were no longer possible when dealing with the kingdom of God, hence the surprise and delight to find creative and challenging thought.

The kingdom hope, too largely neglected by Protestantism, is grounded in a deep understanding of the human spirit; men realize themselves not in isolation but in social relationships. Undeniably the kingdom, in the mind of Jesus, was a social ideal which held fulness of life for all the people. This ideal has power to generate transforming spiritual energies, as witness the early days of the Christian movement when it brought sex and money under control—and upon these bases society rests.

The prayer gives a mixed figure in kingdom and father; but the king must *create* and *discipline* as a good father. This concept decidedly enriches the function of government, which must be both social and moral.

In that prayer "our Father" is much more significant than "my Father," and it involves us immediately in a definite moral commitment to God's interest. Society must accept those implications, and we must "vote" to have it do so.

"'Our daily bread'—that is a philosophy of property. Having said *that* it is necessary to go on and say that it provides the seminal principles of an economic system. And having said that, we must advance our reasons for saying so." Bread is symbol of capital, a worthy object of prayer. But it is to be possessed subject to two conditions, namely, fair distribution and need—not profit. Let men pray *our* Father for *our* daily bread for all *our* people.

A stimulating volume, indeed! WILLIAM R. MCNUTT.

IF THE MINISTER IS TO SUCCEED. U. S. Brown, D. D. Grand Rapids: William B. Eerdman Publishing Co. 1937. Pp. 189. $1.50.

THE author has conferred with a large number of the outstandingly successful ministers of today relative to essentials for success. On the basis of this data, he has written ten chapters. These are chapters worthy of perusal by any, and particularly by the young minister. To succeed, "He Must Make the Right Use of Time," "He Should Be a Life-Long Student," "A Pleasing and Forceful Personality Will Be an Asset," "Financial Integrity Is Essential," "A Challenging Pulpit Message Is Indispensable," "Diplomatic Leadership Will Help," "Efficient Pastoral Work Is Important," and "His Major Emphasis Must Be on Evangelism."

WILLIAM R. MCNUTT.

VOCATIONAL GUIDANCE THROUGHOUT THE WORLD. A Comparative Survey. Franklin J. Keller and Morris S. Viteles. New York: W. W. Norton and Company, Incorporated. 1937. Pp. xii, 575. $4.00.

AMONG the subjects with which every minister who claims an interest in youth and its problems should have at least a bowing acquaintance is that of vocational gui-

dance. This volume, while hardly suitable as a first introduction to the field of vocational counseling, does offer a panoramic view of vocational guidance and instruction the world over. It is written by men who are thoroughly acquainted with the whole field of occupational adjustment. Doctor Keller is Principal of the Metropolitan Vocational High School, New York City, and a former Director of the National Occupational Conference; Doctor Viteles is Associate Professor of Psychology at the University of Pennsylvania.

The authors insist that vocational guidance must everywhere be seen within and conditioned by the framework of the social and economic order. The opening sentence states that "Occupational adjustment is interwoven with political and social philosophies, circumstanced by economics, circumscribed by tradition and circumvented by politicians." Hence it is "no panacea for unemployment, no paliative for unemployability." Rather it is itself a product of social, economic and educational forces, and is affected by the world-wide conditions of nationalism and unemployment. The book is largely a description of the background, history, methods and present status of vocational guidance in nearly a dozen of the larger and several of the smaller countries all over the world. The chapter on the United States is a thorough and up-to-date discussion of the whole movement in this country. Here vocational guidance has always been associated with the secondary schools and the universities, while in Europe it has been developed usually in the government employment bureaus under a minister of labor.

Another contrast between the European countries and the United States is that most of the former have a carefully planned program for their youth, and vocational guidance is part of that program. That is to be expected no doubt from those ruled by dictators, but even England is dealing with her youth problems on a national scale. Much of the work there is carried on through Junior Instruction Centers for the unemployed between the ages of fourteen and eighteen. Germany in the recent years of depression has built what is perhaps the most scientific and efficient system of vocational guidance in the world. It is, however, consciously operated in the interest of the totalitarian state. There is no national system in France, but local groups are free to organize vocational guidance services under the direction of the vocational division of the Ministry of Education. Russia has developed an elaborate system of guidance as a means to the planned distribution of labor. Vocational guidance in Switzerland, Italy, Spain, the Scandinavian countries, Holland, Belgium, Australia, South Africa, China and Japan is also described.

Two chapters are also included on "Psychological Methods in Vocational Guidance" and "Psychological Methods for the Analysis of the Individual." In the former the authors decry the continuance of the traditional rule-of-thumb methods still used by many counselors in both Europe and the United States, and describe the rise of vocational psychology and the psychological analysis of occupations and their requirements. In the latter they discuss the application of psychological testing to the individual in the attempt to ascertain for which occupational field his interests and aptitudes best fit him.

The impression with which this book leaves the non-technical reader is that vocational guidance is a movement to which the intelligent and socially aware minister may well give his support, but whose complexity is such that he will hesitate to indulge in amateurish dabbling.

PAUL W. NYE.

CHURCH AND STATE ON THE EUROPEAN CONTINENT. The Social Service Lecture, 1936, by Adolph Keller, Secretary of the European Central Bureau of Inter-Church Aid. Chicago: Willett, Clark and Company. 1936. Pp. 382. $2.50.

IN the light of the World Conference in Oxford in 1937, the central problem of which will be Church, Community and State, this orderly book takes on added significance. Doctor Keller, who is well acquainted with the Churches of Europe and the issues at stake, says: "The great historian Ranke said that the relationship between Church and State was the content of history. Their real nature is so different that a natural tension between Church and State has more than once been a real stimulus in the history of Christianity. Today this tension has become so acute in various countries of the Continent that the problem of our time seems to be focused here. Mussolini called our century the century of the State; a Christian leader in Germany, Otto Dibelius, on the other hand, called it the century of the Church." State and church are rightly called the two opposite poles of history. Relations between them, according to Keller, vary from the closest union to the bitterest enmity.

The first of five chapters is entitled "Continental Revolutions: Their Myths and Ideologies." New states in the present world-order seem to take as their philosophy things of the soil, the race, human instincts, and subconscious passions, reversing Descartes' *Cogito, ergo sum,* to read *Sum, ergo volo et cogito.* New states are being based on a new myth of life and sentiment, the "Myth of Collectivity," and the myth of "power with a religious halo." In fact, the *State* itself has become a myth, says Keller.

Modern European States that have been based on revolutions are developing their own distinctive religions. The myth of the Nordic race has become Germany's religion, the myth of fascism—Italy's, and the myth of the Proletariat—Russia's. Keller, in the following words, clearly intimates that deep forces in the subconscious mind have been set at liberty—driving toward an unknown aim, with a sort of carefree motion: "We are going somewhere—maybe to paradise, maybe to hell—anything is better than to stay where we are." Symbols, creeds, rites, martyrs, soteriology, and eschatology are included in present states, to make them religious organizations which find expression in messiahs, heroes, manifestos, and which oppose individualism, subjectivism, and liberalism.

The greatest part of the book is given to the examination of the church as it relates to the States of Russia, Germany, France and Italy. Far from neglecting to consider the other states, Doctor Keller focuses the light on that part of the stage occupied by the revolutionary states. For his concluding chapter, he shows "The Significance of the Problem for the Ecumenical World." He appends an ample classified bibliography.

JOHN O. LINTON, JR.

WORSHIP. Evelyn Underhill. New York: Harper and Brothers. 1937. Pp. 350. $3.00.

EVELYN UNDERHILL put the Christian world into her debt when in 1912 she wrote her great book entitled, *Mysticism;* it seems to us that *Worship* is of the same significant order. The volume is encyclopedic in its scope and content, in compilation and interpretation. She writes from the standpoint of Christian theism, defining worship in her opening sentence as, "the response of the creature to the Eternal."

Structurally, the book consists of two parts, nine chapters in the first and six in the second. The former part deals with phases of worship in general, the latter with worship of various groups. In Part I please note, "The Nature of Worship," "Sacrament and Sacrifice," "The Principles of Corporate Worship," "Liturgical Elements in Worship"; and in Part II, "Jewish Worship," "The Beginnings of Christian Worship," "Free Church Worship," and "The Anglican Tradition."

As the Religious Education Movement brought to the church her most significant gain of the past generation, we think that during the next generation the church is likely to be most enriched and invigorated by the Worship Movement. If that observation be true, then this volume becomes almost indispensable to well-informed leaders of worship.

WILLIAM R. MCNUTT.

THE BIBLE IN AMERICA. B. Marion Simms. New York: Wilson-Erickson, Incorporated. 1936. Pp. xxviii, 394. $3.75.

THIS is a "must" book! Every student of religion must have it! Doctor Simms has given ten years to its preparation, and the material collected and presented shows diligence, research and skill. Beginning with the settlement of America the author presents the Bibles brought to this country by the colonists, proceeds through the Bibles that were produced in the early republic, the founding and works of Bible societies, notable and erratic translations, on to the influence of the Bible on national life and institutions. Within these fields there is an amazing wealth of information that adequately illustrates the hopes, purposes, beauties, sincerities, but also the foibles, egotisms and eccentricities of the translators.

Furthermore, the author is very fair to all positions, especially the Baptist, although he does speak of Mrs. H. B. Montgomery as "a prominent Baptist minister" (p. 151).

The story of the Bible in America is brought up-to-date with the translations of Torrey and Lamsa. Translations are included that must certainly be strange to the average reader. At the conclusion of the volume, one is impressed by the part it has played in the religion and life of America.

If there are any points to be criticized they are: first, one may find it a bit difficult to agree that America became "a new nation, that would mark a decided advance on anything previously known" (p. 10)--and all through the providence of God. In fact, Chapter 14 is not too conclusive as an interpretation (which is not Doctor Simms' forte; he is much better as a historian) especially in Section D with its unusual statement regarding Christopher Columbus, that "the incentive that impelled him to plan his discoveries was not the love of science, but his interpretation of the prophecies of Isaiah" (p. 309).

Second, could not the illustrations be put nearer the subject-matter concerned with them?

But this is a "must" book!

ROBERT E. KEIGHTON.

THE ENGLISH BIBLE UNDER THE TUDOR SOVEREIGNS. W. T. Whitley, M. A., LL. D. London: Marshall, Morgan and Scott, Ltd. 1937. Pp. 127. 2s 6d.

THE ripe scholarship and keen research of Doctor Whitley are everywhere evident in this little volume which has been "published in connection with the celebration of the Fourth Centenary of the 'setting-up' of the English Bible in the Parish Churches." Briefly, but with unerring sense of the dramatic and the interesting,

the author sketches the work of each translator and the influence of the Bible upon the life of England. During the reign of Elizabeth especially, the Book became the household text of the people. The Geneva Bible, appearing in 1560, "appealed frankly 'To our Beloved in the Lord the Brethren of England, Scotland and Ireland.' The people responded so well that one hundred and forty editions were needed; it fashioned the words of Shakespeare, of the Pilgrim Fathers, of bishops, and of Bunyan."

With his usual thoroughness Doctor Whitley has furnished his book with twenty-four illustrations and has quoted some of the early translations of well-known passages of scripture.

The book may be purchased in America from Zondervan Publishing House, 815 Franklin Street, Grand Rapids, Michigan. The published price being $1.00 cloth board with illustrations and 40 cents paper.

R. E. E. HARKNESS.

OUR BIBLE. J. McKee Adams, Professor of Biblical Introduction, The Southern Baptist Theological Seminary. Nashville: The Sunday School Board of The Southern Baptist Convention. 1937. Pp. 151. Cloth, 60 cents; paper, 40 cents.

THE writer is at home in the field covered and has succeeded well in selecting and presenting the material which is essential. This he does in a non-technical and interesting way.

The first two chapters, one on "Revelation" and the other on "Inspiration," and the last chapter, which bears the title "Present Position of the Bible," are conservative but not narrow. The five chapters between are, in general, historical and give an account of the canon and its formation, the ancient manuscripts, primary versions, and English translations.

This volume is arranged for use as a text-book in young people's study courses. Each chapter is preceded by a careful outline and followed by questions for review. The excellence of the book and its reasonable price should give it wide use.

RITTENHOUSE NEISSER.

GREAT MEN OF THE BIBLE. Walter Russell Bowie. New York: Harper and Brothers. 1937. Pp. viii, 228. $1.50.

THE eighteen worthy sermons in this volume were composed by the rector of Grace Church, New York City, "to try to illumine some of the great figures in the long procession of the Bible who rise above the crowd." In this procession appeared those who overcame, like Abraham, Amos and Paul, and those who failed, like Herod and Pilate.

It is truly said of the author that he excels "in the art of translating the lives of biblical characters to the problems of contemporary life." Out of his experience and thought he brings treasures new and old, which are made available, with deep spiritual insight and fine literary skill, to all who are willing to receive them.

The writer is familiar with the problems raised by the literary criticism of the biblical material, yet confidently says: "Whether or not objective history can validate the details of some of the lives of which the Bible tells is of secondary importance. The important matter is that these great figures are immortal representatives of the meaning of man. They focus the conception of many ages as to what life is in its struggle of good with evil, of courage with cowardice, and of

the glory of God entering in through human experience to transform the things of earth." In this spirit the preacher brings his faith in God to bear upon the pressing issues of modern life.

RITTENHOUSE NEISSER.

MOSLEM WOMEN ENTER A NEW WORLD. Ruth Frances Woodsmall. New York: Round Table Press. 1936. Pp. 432. $3.00.

MISS WOODSMALL was granted a traveling fellowship from the Rockefeller Foundation to study the problem of social change among Moslem women. This book grew out of her experiences, both of her years of service in Turkey and Syria, and of this year's study. In has been published as No. 14 of the Social Science Series of the Publications of the American University of Beirut. It is a sociological work, and in its nature largely factual and technical. It makes no claim to a missionary point of view, except as the writer sympathizes with the efforts of Moslem women to progress. Incidentally, Miss Woodsmall was a member of both Commissions of the Laymen's Missions Inquiry.

Its importance seems to lie in the fact that it gives a panoramic view of the situation of Moslem women. Each of the countries which has a large Moslem population is considered in these various aspects of social change: "Frontiers of Social Change" (a section which deals with purdah customs, marriage, divorce, family life, and social life in general), "Education—The Key to Progress," "The New Economic Rôle of Moslem Women," "Health Standards Old and New," "The Widening Sphere of Moslem Women's Interests," and "The Pressure of Change on Islam Today."

In this last section, which deals with current interpretations of Islam, Miss Woodsmall makes what seems to this reader an important statement. She says, "Confronted with the conflict between religious tradition and modern life, Turkey has chosen the first of the two solutions—the repudiation of the inviolable authority of religion over the State and Society and the pursuit of progress as a single goal. The rest of the Moslem world has followed the second course and attempted to keep all social reform within the spirit of the Law" (p. 378). However, the rest of the Moslem world must perforce be influenced by Turkey's efforts and achievements.

The study is, of course, devoted to the progress which has been made, but one finds it difficult to keep in mind the fact that the proportion of Moslem women who have achieved social freedom is undoubtedly small. However, its chief interest will probably be for people who are sufficiently informed to realize this. The progress of Moslem women is so recent that this book is important inasmuch as it deals with a new field, in addition to its own worth as a thorough study and a well-written book.

PATRICIA WOODBURNE.

THE LIFE OF EDWARDS AMASA PARK. Frank Hugh Foster. New York: Fleming H. Revell Company. 1936. Pp. 275. $2.75.

IN the study of American Christianity no phase is of greater interest than the development of theological thought. The Puritans came to "the rock-bound shores" of New England not to establish freedom in religion, but to rear a commonwealth after God's own design. That theocracy was well grounded in Scripture and in Calvinistic theology. In a few years they had founded Harvard that they might "advance learning and perpetuate it to posterity, dreading to leave an illiterate ministry to the churches when our present ministry shall be in the host."

But after nearly a century and three-quarters this sacred precinct, defender of the truth, was captured by the enemy. In 1805 a Unitarian, Henry Ware, was elected to the Hollis Chair of Theology in this institution. Three years later the orthodox in protest established Andover Theological Seminary. It became the recognized defender of the faith and its professors were compelled to sign a pledge of orthodoxy in personal belief and professional commitments.

Edwards Amasa Park, born in 1808 at Providence, R. I., of Puritan stock which had migrated from England to Massachusetts soon after Boston was settled, entered Andover in 1828, having graduated from Brown University two years previously. In 1836 he was called to the Chair of Sacred Rhetoric and for the remainder of his active life he held professorships in his Seminary Alma Mater. He died in 1900 in his ninety-second year.

His biography as written by one of his best-beloved students and intimate friends has chief value in its review of the theological controversies which centered in Andover. Clinging to the so-called Edwardian theology, this Seminary with its staff of brilliant professors saw the religious thought of America sweep by it and the institution was left without a student body. Doctor Park remained stedfast to his beliefs—but almost alone.

Doctor Foster, Emeritus Professor of Church History, Oberlin Graduate School of Theology, who died in 1935, has in reality recorded the progress of theology in America throughout the course of the nineteenth century. The work is edited and a foreword written by Professor Walter M. Horton, of the Oberlin Graduate School of Theology.

R. E. E. Harkness.

Memoir of Rev. Luther Rice. James B. Taylor, Nashville: Broadman Press. 1937. Pp. 303. $1.25.

The man most instrumental in giving American Baptists a self-consciousness and organizing them into a denomination was not born a Baptist. Neither did he begin his ministry as a Baptist.

Luther Rice was born in Northborough, Mass., on March 25, 1783, of Congregational heritage. He attended Williams College, one of those students of the Haystack prayer group early interested in missionary labor in foreign lands. Graduating from Andover Theological Seminary, he sailed for India in February, 1812, under the Congregational Board. It was after his arrival that he changed his views concerning the mode of baptism and joined the Baptist church in Calcutta.

Without missionary support for himself and his friend Adoniram Judson, who had also become a Baptist, Rice returned to America to urge the denomination in this country to undertake such an enterprise. Due to his efforts a General Convention was organized, consisting of members from North and South. Appreciating the need of ministerial education he led a successful campaign to establish Columbia College in Washington, D. C., a splendid vision of a National University which his fellow Baptists failed to grasp. Under his untiring labor The American Baptist Publication Society had its birth and Baptist publications had their origin.

Four years after his death in 1836, Doctor Taylor wrote these Memoirs, which have been reprinted in celebration of the centennial of Rice's death. Excellent source materials have been collected by the author. An introduction to the second edition has been provided by Dr. W. O. Carver, of Louisville, Ky. The achievements of Doctor Rice and the appreciative work of Doctor Taylor are worthy of a reprint.

R. E. E. Harkness.

MENNO SIMONS' LIFE AND WRITINGS. Harold S. Bender and John Horsch. Scottdale, Pennsylvania: Mennonite Publishing House. 1936. Pp. 110. 60 cents.

THIS little book was published in recognition of the "four hundredth anniversary of Menno Simons' renunciation of Catholicism." All former biographies in English are out of print and few of them have been comprehensive studies of his life. The achievements of this religious leader of the sixteenth century and his relationship with the English Separatists exiled in Holland, as well as the history of his followers from his own day to this, deserve an exhaustive treatment.

Doctor Bender in fifty-three pages has given an entirely too brief sketch of his life and work. Designedly it is in popular form that "in the midst of economic confusion and distress and fearful rumors of war, the voice of Menno Simons can profitably be heard with its calm but convinced insistence upon a thoroughgoing, practical Christianity." The story covers the period of his priesthood, his renunciation of Roman Catholicism in 1535-1536; his labors in Holland, 1536-1543; in Northwest Germany, 1543-1546; and in Holstein, 1546-1561.

The last half of the book is a publication of some of the writings of Menno Simons as translated by John Horsch.

These two men should collaborate to produce a complete work of this religious thinker and teacher. The preface gives welcome intimation that such may be done.

R. E. E. HARKNESS.

CHRIST'S WAY AND THE WORLD'S. Henry Smith Leiper. New York: The Abingdon Press. 1936. Pp. 144. Cloth, 90 cents; paper, 65 cents.

THIS volume is an outline study of problems which will be faced at the Conference on Church, State and Society to be held at Oxford in July, 1937, under the auspices of the Universal Christian Council for Life and Work. The author is Executive Secretary of the American section of the Council, and is well fitted by training and experience to discuss the world situation as it bears upon Christianity today.

The book describes fearlessly and concretely the forces which confront the church, presents Christianity's resources and responsibilities clearly and forcibly, and indicates the church's strength and weakness frankly but with a kindly spirit. Upon this background the writer pictures the basic ideals which the world has a right to expect of the church in relationship to political life, and shows the need of bringing Christ's teaching and spirit to bear upon the problems of economic relationships.

In the final chapter emphasis is laid upon the idea that "the church must criticize and change itself if it is to fulfill its mission." The need of greater cooperation among the churches is stressed and the significance of the Oxford and Geneva Conferences pointed out. To make the conclusions of these Conferences effective it is necessary that the churches everywhere be made to know the issues involved and become aware of possible ways of meeting them. The author offers this book, specially adapted for use by study groups, as a means toward this end.

RITTENHOUSE NEISSER.

CHRIST AND HIS CROSS. W. Russell Maltby. New York: The Abingdon Press. 1936. Pp. 174. $1.50.

WHEN a new book appears with such a title as Doctor Maltby's, whatever its merits, it is at least another testimony to the age-old absorption of the Christian mind in

this great central theme of the Christian faith. But this little volume is much more than a gesture to a great theme. It is a remarkably good treatise of a most difficult piece of theological thinking.

It is refreshing to find a writer of modern temper who nevertheless refuses to deal disparagingly and discourteously with old statements of faith. There is no doubt as to Doctor Maltby's own position, but he states it with Christian gentleness and patience. His handling of the "expiatory" theories of Christ's death is particularly commendable. Here let me quote directly: "Sacrifices are men's offerings to God; Christ is God's gift to men. The difficulty of a reconciliation here seems obvious enough, but if it were not obvious, it would be demonstrated by the long series of sincere attempts at a solution, each winning temporary acceptance only to lose it again, and leaving the mind both hurt and hungry. It is because the bread of life has been served with so many small stones." Needless to say the author leaves the various "expiatory" theories in a very bad way when he gets through with them.

Doctor Maltby finds his meaning of the cross, not in "sacrificial analogies—passed and left behind," but in "human relationships at their best," namely, in "love at its height." The life of Christ and his resurrection are inextricably bound up with his death.

The book is extremely helpful and wholly within the reach of the average intelligence—scholarly, but not to the exclusion of those who are not scholars.

There is a strange sentence on page 101, which needs revision. "It is as impossible to dismiss Plato from philosophy as Saint Paul from Christian theology." It seems to the reviewer that this is putting the matter in reverse. And on page 125, the Greek rendering of the word for propitiation is misspelled.

George F. Finnie.

Psychology and Religious Origins. T. Hywel Hughes, Principal of the Scottish Congregational College, Edinburgh. New York: Charles Scribner's Sons. 1937. Pp. 242. $2.25.

Principal Hughes has gathered up in these published lectures an amazing amount of psychological data bearing on the problem of the origin of religion. The lectures disclose familiarity with the growing field of literature that bears on the subject. The author reviews a great variety of opinion, and sifts and criticizes the psychological view-points represented. The psychological school with which he allies himself is the central scientific school which is represented by such scholars as Woodworth, McDougall, Stout and Driver.

The danger inherent in the psychologist's study of religion is that, in seeking to explain its origin, he should explain it away. The peril is greatest at the point of attack on the reality of religious experience. Such theories as projection and illusion would cut the ground from beneath the theologians and philosophers who treat religion as a genuine pathway to the knowledge of ultimate reality. There is one view on which the psychologists are unanimous, viz., that the origin of religion must be interpreted quite naturally, and without reference to a supernatural source or power. It is within the range of natural explanations that psychologists part company with one another. Some would trace the source to one of the instincts whether sex, gregariousness or self-preservation; others point to a vague sense of need; still others to the feeling of dependence or incompleteness; or the sense of the "num-

inous"; or to man's moral consciousness; or to a religious faculty which transcends reason. The author on sound psychological grounds maintains that we must view human nature as an integral unity, and that religion originated as a response of the whole man to the spiritual element in the world.

The latter half of the book is devoted to a study of the rise of four fundamental religious ideas: the ideas of God, worship, sacrifice and immortality. As in the earlier part of the book, so here also Doctor Hughes examines and classifies the various psychological opinions, and summarizes the views to which he has been led, always keeping before him the fact of the unity of personality. He is never in danger from the genetic fallacy, but appreciates the importance of the higher developments within human life for the interpretation of the religious consciousness.

A. Stewart Woodburne.

The Quest for Holiness. Adolph Köberle, D. D. New York: Harper and Brothers. 1936. Pp. xi, 268. $2.50.

The author is a noted professor at the University of Basel, who is thoroughly at home in the fields of philosophy and theology.

The various chapters of the book discuss man's unsuccessful attempt to sanctify himself in God's sight, the true nature and significance of justification and sanctification, and the relation between these great doctrines. A brief conclusion urges the necessity of maintaining that "third position that holds fast to *both sides completely:* that maintains justification *and* sanctification, not as a weak, mediating, synthetic fusing of two halves, but as a unity existing above both."

In spite of its excellence the book is marred by being doctrinaire and opinionated. Martin Luther is almost idolized and is represented as being right when the open-minded reader would be inclined to think him wrong; for example, when he emphasized the doctrine of election in opposition to "rationalistic moralism," and kept it in the background in his controversies with those who anticipated a special illumination from above as a result of their election. Lutheranism is exalted to a pre-eminent place among systems of religious thought and all reproaches against it are to be accepted "with a certain glad superiority." Karl Barth is praised for "quickening the conscience of Christendom" and recalling the church of Christ "to a renewed appreciation of the foundations of the Gospel"; but it is not to be forgotten that "the powerful influence of the Barthian theology is also a danger" to the Lutheran Church and "in many cases threatens to destroy the specifically Lutheran understanding of the nature of the church, the Sacraments and the nature of the gift of the Spirit."

The author fails to give adequate consideration to the results of the historical study of the Bible and so bases his conclusions too largely upon the out-moded proof text method.

Rittenhouse Neisser.

What Is the Faith? Nathaniel Micklem, Principal of Mansfield College, Oxford. Nashville: Cokesbury Press. 1937. Pp. 227. $2.00.

Principal Micklem has written a book that is arresting and thought-provoking. His purpose, as he defines it, is not so much to give his own religious opinions, but rather to define the content of the Christian faith as declared in the Bible and embodied in the confessional formulas and creeds. That is practically an impossible

aim, for no writer can escape his own interpretations. Nevertheless, it is a legitimate purpose, and one calling for that historic knowledge and insight which the author possesses.

In the first part of the book dealing with the nature of dogma, the author makes use of an analogy. "Revelation," he says, "corresponds to the poet's movement of rapture, dogma to the poem (in this case, an epic poem), and theology to gloss, paraphrase, and exposition." (p. 112.) Dogma is as much a necessity for those who have experienced the Christian revelation, as poetry is a necessary expression of the poetic consciousness. Theology which is the logical and systematic exposition of dogma lends itself to differences of language, and needs to be restated from one generation to another.

The author holds to a universal element of the faith which is true to both Catholic and Protestant expositions. The one "all-comprehensive Christian dogma" is the Trinity. For him this belief epitomizes the Christian story of the acts of God—the Creation, the Incarnation and the giving of the Holy Spirit. Again he speaks of the Incarnation as the central truth of the Christian faith, and of the Divinity of Christ as "the one dogma of Christianity." His faith leads him to affirm the dogma of the Virgin Birth, and it is with difficulty that he avoids the Catholic doctrine of the Immaculate Conception, which is more logical than the position of many Protestants.

One must pay tribute to the work of Principal Micklem in tracing the Catholic elements of the Christian faith. There is one point in which he seems to have failed, that is to see with sufficient clarity the influence of the social consciousness on the formulation of Christian doctrine. It can be shown, as he has done, that the doctrine of the Trinity was inevitable, given the experiences of Christians in a Hellenistic atmosphere with its accompanying metaphysics as the instrument of interpretation. But the translation from Greek to Latin was bad, and the English word "person" as Micklem shows, is far from an equivalent of the Latin *persona,* and still farther from the Greek *hypostasis.* He seems to be laboring needlessly to preserve forms of doctrine that have little or no correspondence with the problems of our day. One must surely appreciate the historic setting of doctrines to be intelligent. But we have a tremendously alluring task before us in interpreting Christian experience in terms of the philosophy of life current today. Principal Micklem has felt that lure, but it has not carried him far enough.

A. Stewart Woodburne.

Among the Mystics. The Rev. W. Fairweather. Edinburgh: T. & T. Clark. 1936. Pp. xvi, 145. $2.25.

The book is in five parts, preceded by an Introduction. The parts are: I—The Rise of Mysticism in the East; II—Spread of Christian Mysticism in the West; III—Post-Reformation Christian Mysticism; IV—The Basic Principles and Main Features of Christian Mysticism; V—Mysticism in English Poetry.

The bulk of the book (pp. 42-123) is Part III. Doctor Fairweather has placed the weight of his pen on these pages. The result, together with the other chapters, is an excellent, brief compendium of historical and biographical data concerning the Christian mystics. One finds few superfluous sentences, or even words; but neither does one note any major omission. Almost all the important facts are here.

One says "almost all," for it is not possible to neglect the fact that Saint Francis

of Assisi is dismissed with a single reference; that Dean Inge, Mrs. Herman and Miss Underhill are used only for quotations from their works; that one might be pardoned for expecting at least one reference to Swedenborg as the proponent of a great branch of Christian mysticism, and that Rufus M. Jones is not mentioned at all!

In the last section the reader may well question whether English literature is best represented by the peculiar Nature-Mysticism of Wordsworth. However, the book will be extremely useful to the student and even the interested lay reader.

Robert E. Keighton.

Force or Reason. Hans Kohn. Cambridge: Harvard University Press. 1937. Pp. 167. $1.50.

The threat of war to Europe today is due to the fact that certain leaders of continental countries do not think. The cry is for action but with no realization to what end that action will inevitably lead. They do not recognize that they are living in a new world order and that policies, national and international, of a generation ago cannot now be followed. The need of today is the conception of a totalitarian world rather than a totalitarian state.

Until the nineteenth century war was not looked upon as nature's inherent force of progress. It had been a game or contest of valor, or a regrettable means of gaining a desired good for men. The American and French Revolutions were means by which freedom and rights of people were obtained. And for a century the world made its greatest progress of all time due to this liberation of human potentialities. It was in the nineteenth century that war became the will to power with its disregard of human values. The World War with its destruction of personal and economic values was the result, all to no purpose and without plan for human betterment.

So Mussolini boasts today that he has no plan or "doctrine"—that is, no well-defined purpose. "I am always on the way, I always go on." Whither, he does not know. "What was more important and more sacred [than doctrine or thinking]—men died. They knew how to die," he has written. Rightly Hans Kohn asks, "To what purpose?" It is more important, he says, that men "die for a good purpose," or even, that they know why they die. There is nothing which might be gained by war which cannot more fully and successfully be gained by pressing the facts of reason upon the consciences of men.

R. E. E. Harkness.

The Twenty Ecumenical Councils of the Catholic Church. Father Clement Raab, with a Foreword by Father Thomas Plassman. New York: Longmans, Green and Company. 1937. Pp. xiv, 226. $2.00.

In his foreword to this book, Father Plassman writes, "The Church is essentially conservative. . . After these twenty centuries the 'pillar and ground of truth' has not moved a whit from her primitive position." These words indicate the spirit with which this brief outline of the ecumenical councils is infused. Many non-Catholic readers will not sympathize with this spirit and will perhaps be annoyed by such of the author's comments as arise therefrom. But if they therefore pass by this book on the other side, they will be depriving themselves of a lucid, well-constructed and readable handbook. Here the student of the history of Christian doctrine will find a chart of the councils, brief sketches of the principal individuals and of the

background and the proceedings of each council, and transcriptions, together with the translations, of the original wording of the most important dogmatic promulgations. This material is presented, of course, in accordance with the Catholic theory that councils have originated nothing, but have merely defined hitherto undefined aspects of a doctrine given once and for all to men by God. But within the framework of this theory Father Raab has presented in an eminently usable form the historic growth of the dogmas of the western church.

DONALD FAY ROBINSON.

THE LEGACY OF INDIA. Edited by G. T. Garratt. With an Introduction by the Marquis of Zetland. New York: Oxford University Press. 1937. Pp. xviii, 428, with 23 illustrations and a map. $4.00.

THIS volume is a worthy addition to the Legacy Series published by the Oxford University Press, maintaining the high tradition for scholarship set by the previous volumes. The new volume contains fourteen essays dealing with specialized aspects of the Indian legacy, and the authors have been chosen because each is a specialist in the field concerning which he writes. The name of F. W. Thomas as the author of the section on "Language and Literature" is itself a guaranty of careful scholarship. One is amazed at the amount of material which Professor S. N. Das Gupta has been able to condense in his contribution on "Philosophy." No present-day scholar is a better authority on "Buddhism" than Professor De La Vallée Poussin. It was a happy idea to secure Sir S. Radhakrishnan as the interpreter of "Hinduism," for no man in India has caught the best of its spirit and has the ability to describe it comparable to him. It is of interest to us in America to note at least one contribution from our side of the Atlantic. The article by Professor Walter E. Clark on "Science" is done with his usual exactness and his clarity. Altogether this is a volume of unusual significance, and published in a beautiful form.

A. STEWART WOODBURNE.

A BEGINNER'S BOOK OF YOGA. From the Writings of L. Adams Beck. Edited and with a Foreword by David M. Bramble. New York: Farrar and Rinehart, Incorporated. 1937. Pp. x, 229. $1.50.

YOGA is one of the six systems of Indian philosophy. Traditionally its origin is associated with Patanjali, who is believed to have flourished about the second century before the Christian era. It resembles the Samkya philosophy with the addition of a belief in God. Yoga is more psychological than any of the Indian systems: The word itself comes from a Sanskrit verb *yug,* meaning to join, a cognate of our word yoke. It refers to the yoking or concentration of the mind to God. The four principal types of Yoga are: (1) *mantra yoga,* or the repetition of prescribed words and syllables; (2) *laya yoga,* or the concentration on an object such as an idol until one is almost absorbed in it; (3) *raja yoga,* or the control of the breath as a means to mental control; and (4) *hatha yoga,* or producing concentration by means of certain postures. The object in all cases is steadiness of mind. The final goal is *samadhi* or ecstatic peace.

This volume is a collection from the writings of Mrs. Beck on the subject of *hatha yoga.* It will prove itself useful to those who wish an introduction to that phase of yoga philosophy.

A. STEWART WOODBURNE.

Interpretation of Saint Paul's Epistles to the Galatians — Ephesians — Philippians. R. C. H. Lenski, D. D. Columbus: Lutheran Book Concern. 1937. Pp. 911. $4.00.

Here are three very full exegetical commentaries in a single volume. They are written from a definitely conservative—one might even say traditional—bias, yet the author is well aware of modern contentions. Generally he dismisses them. Occasionally he adopts them. Thus he definitely adopts the South Galatian hypothesis, and accordingly views Galatians as directed to the Christians in the cities of Iconium, Lystra, Derbe, and Pisidian Antioch. It was written from Corinth and preceded the letter to Thessalonica. Ephesians is not a circular letter but a genuine letter to Ephesus written from Rome. Philippians, too, was written from Rome. The author glances at the recent argument for Ephesus as the place from which the Letters of the Imprisonment may have been written, but considers discussion of this aberration of criticism unnecessary.

Morton S. Enslin.

The Exploration of the Inner World. Anton T. Boisen. New York: Willett, Clark and Co. 1936. Pp. 322. $3.50.

The author says of his book, "The distinctive feature of this book lies in its attempt to study the experiences of inner defeat and of inner victory, the one in the light of the other. It makes the hypothesis that there is an important relationship between acute mental illness of the functional type and those sudden transformations of character so prominent in the history of the Christian church since the days of Saul of Tarsus. It undertakes to show that both may arise out of a common situation—that of inner conflict and disharmony, accompanied by a keen awareness of ultimate loyalties and unattained possibilities. The difference lies in the outcome."

Doctor Boisen happens to be known to the reviewer who testifies that he is a very interesting and thoughtful person. The book is, in a way, the autobiography of the author's own "case" plus years of study. Finding himself in an asylum for the mentally ill, he began working his way back to sanity; it was the way of travail. Fortunately, it ended in victory, and the consequent dedication of his life to the helping of others in like condition. He began his notable ministry as chaplain of the Massachusetts State Hospital, Worcester. An early project was to associate with himself for the summer period, young men from the standard theological seminaries. Now, after some fifteen years, a score of hospitals are cooperating with him and some scores of future ministers are profiting each summer by an interneship in the same.

Out of all this comes this significant book whose table of contents will whet the appetite of many.

William R. McNutt.

The Fate of the Family (in the Modern World). Arthur E. Holt. Chicago: Willett, Clark and Co. 1936. Pp. 192. $2.00.

In Part One the writer treats the Oriental Marriage which exists for the race and is under control of society; the Conventional European Marriage which looks toward the preservation of a social class; and the Democratic or Romantic Marriage which exists, as it turns out, for the man and the woman involved—and of their children, perchance.

This Western Romantic marriage is being threatened by personal self-interest

of the parties thereto. Society cannot permit the free, irresponsible marriage. If freedom of courtship is to remain, there must be a voluntary acceptance of social responsibility on the part of those who marry, we must have marriage and family by *conviction* rather than by passion, parental decision, or divine fiat. Such a family is worthy a place in the national scale of values, and hence the nation must be made safe for the family.

Religion should call for and bless such marriages and such families. The churches should rejoice in their multiplied ministry to the family. For in the final analysis, the family exists not for society, or class, or individuals, but for God.

WILLIAM R. MCNUTT.

THE CHURCH OF TOMORROW. William Ward Watkin. New York: Harper and Brothers. 1936. Pp. 194. $2.00.

DOCTOR WATKIN is Professor of Architecture in Rice Institute, Houston, Texas. He writes out of knowledge and sentiment. Facts are structural, emotion is appreciative. The volume, therefore, is not only instructive but moving; one needs to be only a novice in religious architecture to become fascinated by the interest of the pages. The book falls into three sections: one begins with early Christian architecture under Constantine in Rome and traces the story to the culmination of the glorious Gothic and the going out of its light in the Thirty Years' War; a second gives consideration to the churches of today; and the third projects something of the vision of the church of tomorrow. I heartily commend the book to every minister who has any interest in church architecture, at least an interest sufficient to secure a careful and studious reading; he will be rewarded. WILLIAM R. MCNUTT.

AUTO-CORRECTIVISM. V. E. Fisher. Caldwell, Idaho: The Caxton Printers, Ltd. 1937. Pp. 337. $3.50.

"THE overdevelopment, suppression, and misdirection of motives in early childhood provide the basis, the predisposition, for neurotic disorders in adult life" (p. 104).

The two main classes of motives in human life are Selfless or Racial Motives and Selfish or Ego-Motives.

"The first step in the development of neurosis or nervousness in most cases is the early exaggerated development of one or more of the selfless motives" (p. 106).

When either class of motives is too heavily represented, "there exists some regulatory principle which operates in such a manner as to thwart the overextension of either set of motives" (p. 65). That is, the auto-corrective mode of reacting is an attempt on the part of the individual to restore a quantitative mental balance.

This, in brief, is the thesis of Doctor Fisher. He explains, enlarges, illustrates, but maintains it steadily and consistently through the problems of phobias, sexual manias, fatigue, aches, pains, paralysis, tics and amnesia. His sole interest, in this book, seems to be the explanation this thesis gives of all these—and many more—neuroses. One feels that he is carrying the diagnosis a step further by his use of the auto-corrective principle. An example of how he does so is in the matter of "forgetfulness" on page 128.

While pages 322, 323 pay tribute to the place of religion in human stability, one detects other conclusions that disturb the philosophy of Christianity.

If one desires merely an explanation of mental states of nervousness, this book

will provide food for further thought; but should one desire to cure such cases, the book will offer no suggestions, beyond those that are in the field of diagnosis.

ROBERT E. KEIGHTON.

THE CHRISTIAN VIEW OF MAN. J. Gresham Machen. New York: The Macmillan Company. 1937. Pp. vii, 302, $2.50.

THIS book constitutes the second part of a series of radio talks which the late Doctor Machen delivered in Philadelphia under the auspices of the Westminster Theological Seminary, Philadelphia. The twenty chapters of the book are indexed. In the turmoil of the present one can turn with confidence to but one source, which is the Bible. In the belief that the writers, "received an immediate and supernatural guidance and impulsion of the Spirit of God which kept them from the errors that are found in other books and made the resulting book, the Bible, to be completely true in what it says regarding matters of fact and completely authoritative in its commands," the writer proceeds to use such texts as he elects to bring forward to provide the canon of rule on all of the questions raised. It seems a trifle wearisome to point out, as he has done so many times, that by such method any argument can be sustained. This work raises more questions in the reader's mind than the author succeeds in settling. It is stated in the preface that "the book does not pretend in the slightest to be original." Man is a creature of sin in whom there is no good at all, except as he becomes good through a changed nature, which is by the grace of God. A word about the title of the book seems necessary. It is not to be expected that the various questions treated can be considered as falling under the title given. The reasoning employed at times is amazing, to say the least. The author has anticipated the questions that might be raised in objection to some of his conclusions and has attempted to answer them. Whether or not he has succeeded is a highly debatable matter. To those who can "thus reason," this book will be of value. Others reading the contents will find themselves driven to views in some cases the very opposite to those held by the author.

RANDOLPH F. JOHNSON.

A BANKER MEETS JESUS. Rowland Hegedues. New York: E. P. Dutton and Company, Inc. 1937. Pp. 96. $1.00.

THE title does not tell the whole story. A banker meets Jesus, but it is a poet and musician who finds the Father's love in the selflessness of the honey bee, and discovers the trinity in the cadences of Beethoven and the cantos of Dante.

The author is the son of the Royal Hungarian Minister of Commerce; he is the organizer and president of the Association of Banks and Savings Banks in his native land and has served his country as its Minister of Finance. He is well-known also as a novelist, dramatist, biographer and writer of books on sociology.

The book is liberal in its approach to the Bible, modern in its attitude toward theology, and evangelical in its proclamation of the values to be found through faith in Jesus. It discusses the person of Jesus, his relation to his followers, and to the problems of life and death. Its central theme is love. Its final chapter is a prayer which asks not for length of days, fame, riches, health, knowledge, or friends, but for "that which exceeds them in value a million times."

"Grant me, Jesus, an atom of Thy heart,
Let my heart know what love is."

RITTENHOUSE NEISSER.

EDUCATION AND SOCIAL TRENDS. Raleigh Schloring and Howard Y. McClusky. New York: World Book Company. 1936. Pp. 154. $1.32.

THE authors are schoolmen, specialists of course, who set out "to select and analyze those social trends which have great significance for education today. It is not practical for all or even many teachers who feel the stresses of rapid social change to make an adequate study" for the wise presentation of their work. This book sets that as its task. From the first page to the last it is thought-provoking and arresting. It deals with the widening gaps between wants and the ability to satisfy them, the rapid concentration of economic control without the balance-wheel of social responsibility, increased complexity of life, shifting populations, the struggle for international cooperation, the influence of the machine and technocracy, the growing desire of the masses for education, and the pressure groups' discovery of the public schools. A small volume this with a significant message.

WILLIAM R. MCNUTT.

CHRISTIAN FREEDOM IN THE MODERN WORLD. J. E. Leslie Newbigin. London: Student Christian Movement Press. 1937. Pp. 93. 2s 6d.

IN this little volume Mr. Newbigin, who is a young missionary in South India, offers an interpretation of Christian freedom in the modern world. The book was called forth mainly as a criticism of Professor John Macmurray in his *Freedom in the Modern World*. The difference is as to the operating motive in Christian morality. Professor Macmurray's position in that friendship or communion is the highest manifestation of the human reason. This is the Christian basis for the good life rather than obedience to duty which tends to become legal and stereotyped. This is the conception that the author opposes on the ground that there is a sense of obligation inescapable for the Christian as for others. The reviewer receives the impression that both men are trying to express the same thing in two ways. Some readers will prefer Macmurray's interpretation, and some Newbigin's, and both are concerned with the Christian way in human relations.

A. STEWART WOODBURNE.

THE FIGHT FOR TRUTH IN ADVERTISING. H. J. Kenner. New York: Round Table Press. 1936. Pp. 298. $2.50.

IF this book does not convince us that the world is getting better, it will convince us at least that a part of it is—and that part, the advertising business and its allies. In this volume you will find the romantic accounts of many a fight for truth and fair dealing in business. It is a regular literary museum, holding to public view the crooks and their curious devices by which they swindled the American public. It is fascinating reading. But it is more, for it is the honorable record of men who have believed in the decencies of life being preserved in business dealings. Evidently the mantle of evangelistic fervor fell upon sturdy and true shoulders; here you will catch the spirit by which men of business faced an appalling situation, and to a large extent cleaned house.

GEORGE F. FINNIE.

BUSINESS ETHICS. Studies in Fair Competition. Frank Chapman Sharp and Philip G. Fox, both of the faculty of the University of Wisconsin. New York: D. Appleton-Century Company. 1937. Pp. xi, 316. $2.25.

THE purpose of this volume is to set forth the ethical problems and the criteria for dealing with the problems arising in business transactions. It bases the discussion on the fact that business today is mainly on the competitive basis. There is no attempt to make an analysis of the ethics of the system as such, or to examine critically the operations of the profit economy. The ethical considerations are grouped under the captions of Fair Service, Fair Treatment of Competitors, Fair Price and Moral Progress in the Business World. Legal aspects are brought under review, yet it is insisted that they are not the sole criteria of duty. A business man must place his obligations to the public before his private ambitions. Granting the prevailing system, the authors give us a fine review of the issues which a business man must settle, if he recognizes his own moral responsibilities.

A. STEWART WOODBURNE.

THE LOCAL CHURCH. Albert W. Beaven. New York: Abingdon Press. 1937. Pp. 254. $1.25.

A VOLUME within the practical field from Doctor Beaven is always an event. This one is no exception; he writes on the local church, its purpose and program. Two "Parts" deal respectively with Purpose and Program. These considerations develop a point of view, and at the same time enrich it by many a fertilizing suggestion. Thirteen chapters compose the treatise, all of which are of high order. Two are significant, "Making Them (the people) God-Conscious Through Group and Private Worship and Inspiration," and "Enlarging Their Insight Through Education."

WILLIAM R. MCNUTT.

RULE OF THE ROAD. Anne Byrd Payson. New York: The Abingdon Press. 1937. Pp. 244. $1.50.

THE author read Stanley Jones' *The Christ of the Indian Road* and came to her own discovery of God. The discovery is told in a former book, *I Follow the Road: A Modern Woman's Search for God.* So many people read this unusual book and were provoked to their own discovery that Mrs. Payson soon found herself approached by men and women with the single request, "Tell us more!" Her fascinating experiences with these folks she has written in this new book.

Very simply, and yet with a strange persuasiveness, their stories are told in language that is chaste, poetic prose. One reads and experiences a pervasive sense of Something more than mere words. It is a baffling combination of mysticism, poetry, psychology and determined friendliness, all tempered and controlled by a guiding intellectualism that here is a help rather than a deterent.

ROBERT E. KEIGHTON.

THE ART OF LIVING. Norman Vincent Peale. New York: The Abingdon Press. 1937. Pp. 144. $1.00.

THE author is the successor to Dr. Daniel A. Poling in the pastorate of the Marble Collegiate Church, New York City. He is also a Radio Preacher over the

National Broadcasting System. From these two experiences he has learned the technique of saying important truths in an appealing and convincing manner.

Peace of mind, escape from fear and the discovery of happiness are more than chapter headings in this book, they are the problems the author approaches with earnest and sincere workmanship. He really wishes to help folks and those who follow his words and thoughts will know for themselves that he does.

ROBERT E. KEIGHTON.

IDAHO: A GUIDE IN WORD AND PICTURE. Prepared by the Federal Writers' Projects of the Works Progress Administration. Caldwell, Idaho: The Caxton Printers, Ltd. 1937. Pp. 431. $3.00.

How thrilled all Idahoans must be with this volume. *"Idaho: A Guide in Word and Picture* is no ordinary guidebook. It is an attempt to give the dignity and beauty of living literature to a factual characterization of a state," so reads the blurb. How well the writers have succeeded in carrying out this aim, for the book is the fascinating story of a state, most interestingly told. From the opening chapters, concerning themselves with a historical and anthropological study of the Idaho Indians, through the sections dealing with the flora and fauna of the state, the hunting and fishing, and the resources and products, one is guided on eleven tours covering this interesting territory. There is one whole chapter devoted to the origin of names, and one catches a most interesting insight into certain aspects of the state life and history in the chapters on "Buried Treasures," "Ghost Towns," and a "Few Tall Tales." The book is profusely and beautifully illustrated with over one hundred pages of photographs and maps. The reader seeking a statement of the past from which Idaho has emerged, an appreciation of her present-day culture and civilization, and a knowledge of the richness and variety of her natural beauty, will find in this volume a great deal of satisfaction. Vardis Fisher, the director of the project, the writers' group, the photographer and the publishers are to be congratulated for this book. This is one of the first of the state volumes in the *American Guide Series;* we are eagerly awaiting others, and if they are as well done as is this, what valuable sources of information, well written and interestingly presented, concerning our states we shall have.

CHARLES E. BATTEN.

TEACHING ADULTS IN THE SUNDAY SCHOOL. Gaines S. Dobbins. Nashville: Broadman Press. 1936. Pp. 133. Cloth, 60 cents; paper, 40 cents.

THIS book was written for the Sunday School Board of the Southern Baptist Convention as a study course for teachers in the Adult Department. It is equipped with chapter outlines and questions for study. The first two chapters on "Our Misunderstood Adults" and "Getting Ready for Adulthood," are especially good. A division of adult groups on an age and sex basis is advocated, and one seeks in vain for any mention of interest groups. The Bible is the sole source of curriculum materials, and the attitude is expressly taken that final answers to all questions will be found in it. While the reviewer welcomes the emphasis upon thorough preparation on the part of the teacher, he questions whether this should be confined to the Bible. There is much in the nine chapters, however, that is of value to the teacher of adults.

PAUL W. NYE.

NEW LIGHT ON DELINQUENCY AND ITS TREATMENT. William Healy, M. D., and Augusta F. Bronner, Ph. D., Judge Baker Guidance Center, Boston. New Haven: Yale University Press for the Institute of Human Relations. 1936. Pp. ix, 226. $2.00.

THIS is a careful study of the causes and treatment of delinquency made by two competent scholars on the basis of twenty-five years of research and observation. The studies were concerned with the juvenile courts of three cities, New Haven, Boston and Detroit. The method was to make the unit of study the family rather than the individual delinquent, thus considering the individual in his social situation. Studies were made of 105 delinquents with whom were compared 105 normal children of the same families. Eight pairs of twins were included, in each case one twin being delinquent and the other one normal. By this method of comparison, the problems of delinquency are made to stand out in bolder relief.

Delinquency in many cases is accompanied by a temperament characterized by violent emotional disturbances. That of course suggests the use of psychiatric methods in treatment. One significance of this study was that the research scholars found that the delinquent was frequently misunderstood in his or her own family. In practically all cases they found it necessary to give advice to the family as part of the treatment. Where families responded to the suggestions, the results were most satisfactory. This social method in dealing with delinquency marks an advance over the old attitude that it was entirely an individual matter, and it is a method of real promise if it can be extended further.

This is a fine piece of research the results of which should be considered by all courts and social workers who are concerned with the relevant problem.

A. STEWART WOODBURNE.

BOOKS RECEIVED

A THEOLOGY FOR CHRISTIAN MISSIONS. Hugh Vernon White. Chicago: Willett, Clark and Company. 1937. Pp. ix, 220. $2.00.

VICTORIES OF PEACE. D. M. Gill and A. M. Pullen. New York: Friendship Press. 1936. Pp. 117. $1.00.

AN INTRODUCTION TO PAUL. Paul Sevier Minear. New York: Abingdon Press. 1937. Pp. 82. 40 cents.

JUDAISM IN A CHANGING WORLD. Rabbi Abraham J. Feldman. 1937. Pp. 12.

CHRISTIANITY IN THE EASTERN CONFLICTS. William Paton. Chicago: Willett, Clark and Company. 1937. Pp. 224. $1.50.

THE APOSTOLIC PREACHING. C. H. Dodd. Chicago: Willett, Clark and Company. 1937. Pp. x, 167. $1.50.

A REASONABLE FAITH. Russell J. Clinchy. Chicago: Willett, Clark and Company. 1937. Pp. 127. $1.00.

THE DAWN OF A NEW DAY. A. T. Howell. Nashville: Broadman Press. 1937. Pp. 182. $1.00.

When Half-Gods Go. Charles Lemuel Dibble. Milwaukee: Morehouse Publishing Company. 1937. Pp. 202. $1.75.

Philosophy of Religion. Emil Brunner. New York: Charles Scribner's Sons. 1937. Pp. x, 194. $2.25.

Church Music in History and Practice. Winifred Douglas. New York: Charles Scribner's Sons. 1937. Pp. xvi, 311. $3.00.

Social Work as Cause and Function, and Other Papers. Porter R. Lee. New York: Columbia University Press. 1937. Pp. ix, 270. $2.50.

Youth Marches. Daniel A. Poling. Philadelphia: The Judson Press. 1937. Pp. 196. $1.00.

None Other Gods. W. A. Visser 't Hooft. New York: Harper and Brothers. 1937. Pp. ix, 185. $1.50.

The Recovery of Ideals. Georgia Harkness. New York: Charles Scribner's Sons. 1937. Pp. xiii, 237. $2.00.

Beyond Humanism. Charles Hartshorne. Chicago: Willett, Clark and Company. 1937. Pp. xiv, 324. $2.50.

God and Man. Emil Brunner. London: Student Movement Press. 1937. Pp. 180. $2.00.

A Fresh Approach to the Psalms. W. O. E. Oesterley. New York: Charles Scribner's Sons. 1937. Pp. x, 303. $2.50.

The Superintendent Wants to Know. Oscar P. Campbell. Philadelphia: The Judson Press. Pp. 81. 30 cents.

Teaching Primary Children. Mary Grace Martin. Philadelphia: The Judson Press. 1937. Pp. 104. 30 cents.

Christendom and Islam. W. Wilson Cash. New York: Harper and Brothers. 1937. Pp. xiii, 205. $2.00.

The English Cooperatives. Sydney R. Elliott. New Haven: Yale University Press. 1937. Pp. viii, 212. $3.00.

The Divine Imperative: A Study in Christian Ethics. Emil Brunner. New York: The Macmillan Company. 1937. Pp. 728. $7.50.

The Parables of the Gospels and Their Meaning for Today. Hugh Martin. New York: The Abingdon Press. 1937. Pp. 251. $2.00.

Meditations Suggested by Biblical and Other Poetry. Laura H. Wild, Professor of Biblical Literature, Mount Holyoke College. New York: Abingdon Press. 1937. Pp. 150. $1.00.

A New Social Philosophy. Werner Sombart. Princeton: Princeton University Press. 1937. Pp. xii, 295. $3.50.